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HISTORIES
Of
UNITED CHURCH OF CHRIST
In
BURLINGTON AND ALAMANCE COUNTY
NORTH CAROLINA

Prepared And Compiled By The

Burlington-Alamance County Chamber of Commerce

In Cooperation With The Participating Churches

Published July, 1963

H I S T O R I E S
OF
UNITED CHURCH OF CHRIST
ALAMANCE COUNTY

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Participating Churches:

Brick United Church of Christ	R-1, Whitsett, N. C.
Edgewood United Church of Christ	Edgewood Ave., & Saddle Club Rd., Burlington, N. C.
Elon College Community Church (United Church of Christ),	Elon College, N. C.
First Christian Church (United Church of Christ),	415 S. Church St., Burlington, N. C.
First Reformed United Church of Christ	513 W. Front St., Burlington, N. C.
Haw River United Church of Christ	Haw River, N. C.
Long's Chapel United Church of Christ	R-5, Burlington, N. C.
Mebane Congregational Christian (United Church of Christ),	Mebane, N. C.
Mt. Zion Christian Church (United Church of Christ),	R-3 Mebane, N. C.
Providence United Church of Christ (Congregational Christian),	Graham, N. C.
St. John's United Church of Christ	1908 Old Alamance Rd., Burlington, N. C.
St. Mark's United Church of Christ	R-1, Burlington, N. C.
Zion Congregational Christian Church (United Church of Christ),	Burch Bridge Road RFD Burlington, N. C.

These church histories compiled and prepared by the Burlington-Alamance County Chamber of Commerce, in cooperation with the participating churches.

Published July, 1963

H I S T O R Y
Of
BRICK UNITED CHURCH OF CHRIST
(EVANGELICAL And REFORMED)
ROUTE #1, WHITSETT, N. C.

Prepared
By
Rev. James R. Cress

BRICK UNITED CHURCH OF CHRIST HISTORY

"Faith is to believe what we do not see; and the record of this faith is to see what we believe" (Augustine). This is the spirit in which beginnings are made. Setting out with only a vision, a hope, a dream, men have often been rewarded by seeing it become a reality.

The beginning of Brick United Church of Christ dates back to the autumn of 1748 when George Valentine Clapp (Klapp) and his brother, Ludwig Clapp, from Berks County, Pennsylvania, entered Piedmont North Carolina and decided to settle on Beaver Creek near what was later to be known as the Guilford-Alamance county line.

According to tradition, a dream by the wife of George Valentine Clapp determined the site of the church, and because of its location it was known in its earliest days as the Beaver Creek Church.

The Clapp brothers purchased their land from Henry McCulloh, who was an agent of the Colonial proprietor of North Carolina, and these two German families were the original founders of the German Reformed Church in Guilford County.

No doubt these folks met for worship either in their tents or out in the open until the first cabins could be erected. In a short time, however, they were joined by other families who gave support to the young church.

Among these early settlers were the Albrights, Courtners, Mays, Swings (Schwencks), Greensons, Ingolds, Hoffmans, Fousts (Fausts), Ingles, Linebergers, Weitzells, Sharps (Scherbs), and Shepherds (Schaeffers). Soon a schoolhouse was erected near the site of the present church buildings and the small congregation gathered together here each Lord's Day. The name commonly given to this congregation, by this time, was Der Klapp Kirche (The Clapp Church) because of the extended efforts of the Clapp family to erect for the community a house of worship.

Written records of these early days are scanty, but tradition supports the belief that a Rev. James Martin, a Swiss, served this young congregation as early as 1759 and that Rev. Richard Dupert, a Huguenot minister, followed him in 1764.

There is, however, no official written record that the congregation was organized until about 1770 when Rev. Samuel Suther (1770-1781) provided the first permanent ministrations of the Gospel to these people. At this time the congregation was worshipping in a small log house built jointly by the Reformed and Lutheran people located where Low's Lutheran Church presently stands. During the Revolutionary War, however, Rev. Suther and the Reformed people returned to their schoolhouse for worship, presumably because of differences in interpretation of the Sacraments and the question of the war itself, for almost every Reformed member was patriot while the Lutherans were almost all loyalists.

The Elders of the Reformed Church during this period were Ludwig Clapp, Matthias Schwenck, and George Courtner, Esq. It was under the leadership of these men that the log church building was completed on the schoolhouse site shortly following the departure of Mr. Suther in 1781. The church records during the time of Suther show that Holy Communion was observed only twice, the first being in 1773 when 17 were received into the church, and again in 1776 when 23 people were confirmed.

Rev. John Bithahn (1786-1788) served the congregation for only two years, but during that time endeared himself to the people of the congregation and has the distinction of confirming Jacob Clapp, the grandfather of Rev. J. C. Clapp D. D. of

Newton. Rev. Bithahn's ministry was cut short by sudden death.

During the next twelve years the congregation was without a regular pastor, but Rev. Andrew Loretz (1788-1800) of Lincoln County visited at least four times a year to minister to the needs of the congregation. Under his guidance the membership continued to grow, with 14 persons being confirmed in 1788, 29 in 1791, 32 in October of 1793, and 5 in 1795.

From 1801 to 1807, Rev. Henry Diefenbach served the congregation, and the Communion records kept during this time are the earliest which still are known to exist. But at the conclusion of his ministry the congregation was again left without regular pastoral guidance for 14 years. The quarterly visits again were resumed by Rev. Loretz for 6 years during this time, and Rev. James R. Reily visited the church often enough in 1813 to catechize a class of 57 and to help guide in the erection of a brick building for the use of the congregation. It was during this year in the midst of the raising of one of the first brick buildings in North Carolina, that the name Brick Church was first used, and it was soon to be known throughout the state by this name. Among the leaders in the church during this time were Captain Albright, Jacob Clapp, George Clapp, Barney Clapp, Col. Daniel Clapp, and Daniel Albright.

Other men who are believed to have rendered services to the congregation in some way during these years when no permanent leadership could be found are: Rev. John Jacob Larose (1795), Rev. William Hauck (1818), Rev. Jacob Scholl, and Rev. John Ebaugh (1819), and Rev. George Leidy (1819-1820).

In 1821 Rev. John Rudy accepted a call from churches in Guilford and Orange counties, Brick Church being one of this number. He continued with his work in this field until 1825 when he moved to New York largely as a result of a family feud between important members of the Clapp family. From 1825 to 1828 the congregation was supplied by Rev. William Paisley of the Presbyterian Church.

For twelve years (1828-1840) Rev. John Crawford ministered to the congregation during an important time in its history, for it was during this period that the services began to be conducted in English rather than German. It was also during this time (May 21-23, 1831) that four ministers and four elders met at Brick Church to officially organize the Classis of North Carolina (Southern Synod). The men present at this important meeting were: Rev. William Hauck and Col. Philip Hedrick from churches in Davidson County, Rev. J. G. Fritchey and Col. John Hoke from churches west of the Catawba River, Rev. D. B. Lerch and Esquire Roseman from churches between the Catawba and Yadkin Rivers, and Rev. John H. Crawford and Col. Daniel Clapp from the churches in Guilford and Orange counties.

Rev. George W. Welker (1841-1893) came to serve the congregation following the move which Rev. Crawford made in order to minister to our congregations in Lincoln County (1840). It was at about this same time that the old brick walls of the church were torn down and the brick building, which is presently still standing on the church grounds, was constructed (1841). This event took place during the very first part of Dr. Welker's tenure in the charge. At the same time he was serving the congregation at Brick, he was also ministering to the members of Mt. Hope Reformed Church of Guilford County and was instrumental in re-organizing St. Mark's Reformed Church near Elon College, which had been allowed to disintegrate.

Dr. Welker was a prominent figure in the life of the churches of this area for many years and carried his influence into the work of the Classis of North Carolina. It

is said that Senator Vance believed Dr. Welker to be North Carolina's greatest theologian and preacher of his time. He was often the only delegate from his Classis to be represented at the General Synod of the Reformed Church. He was vigorous participant in many controversial issues affecting church life and took a second position to none in presenting the cause for which he stood. Controversies involving Dr. Welker which are most widely known were in the areas of the Mercersburg Theology, the whisky question, and the upheaval of the Civil War. After serving the Guilford Charge (Brick, Mt. Hope, and St. Mark's) for over 51 years, he retired. He passed away about a year later.

Rev. James D. Andrew (1893-1898), reared in the Mt. Hope congregation under the guidance of Dr. Welker, assumed guidance of the Guilford Charge for the next five years. Rev. Andrew was also a prominent figure within the state and for many years was recognized as one of the outstanding pulpiteers in North Carolina.

The turn of the century brought with it the completion of more than 150 years of continued efforts on the part of the members of Brick Church to provide a house of worship for the people of the community. The pastor at this time was Rev. George A Stauffer (1898-1902). He and his congregation could look back over the years and see the impact which this struggling group had made on the community that surrounded it. The members of the congregation had taken an active part in the colony's struggle for freedom from England, evidenced by the Old Colonial records and by the number of Regulators buried in the church cemetery. The search for regular pastoral guidance led the congregation to make appeals for help both in the colonies and in Europe. The Classis of North Carolina was born in Brick Church and owed its life, in part, to the devoted efforts of pastors and lay people who had labored in Guilford and Orange counties.

The records of this period also bear evidence to the influence which the church had on the individual lives of its members. Punishment or penalties, including denial of membership, were meted out to violators of the church law by actual trial and sentence. The "Big Meeting" became the most important religious and social event of the year, and lay members discovered that, due to pastoral shortage, they often had to rely on their own resources if regular services of worship were to be provided. The years before 1900 had been difficult ones but the congregation had grown both in numbers and in influence. Now it looked into the Twentieth Century with both promise and expectancy.

The coming of the Twentieth Century brought little relief, however, in the apparently endless search for regular pastoral services. The first ten years of the new century saw six different men serve the congregation with the expected burden of the rapid change falling upon the shoulders of the leading lay members of the church. Some of the laymen who played an active part in this period were Daniel Albright, William Albright, Abram Shepherd, George W. Clapp, B. Frak Low, Joel W. Clapp, and Simon L. Shepherd. They were instrumental in obtaining the services, even though brief, of the following men: Rev. William S. Clapp (1904), Rev. Paul Barringer (1904-1905), Rev. M. L. Klopfenstein (1905-1906), Rev. C. Wagoner (1907).

The arrival of Rev. J. L. Bowers in the latter part of 1907 brought a change in the pattern of the congregational life, for he remained to serve the people until 1911. Rev. Dugan C. Cox (1912-1914) and Rev. Albert Klinger (1916-1920) followed him to give some sense of permanency to the program of the congregation.

But then again the work had to be done by men who supplied the pulpit only every second or third Sunday, coming more often in the event of death or emergency. These men rendered a great service to a people grasping for guidance in the matters

of faith: Rev. J. M. L. Lyster (1920-1922), Rev. William C. Shaw (1922-1923), Rev. W. H. Groff (1924), Hoy L. Fesperman, student supply in the summers of 1925 and 1926, Rev. Harvey A. Fesperman (1926), and Rev. Harvey Welker (1926-1927).

Though the congregation was at this time probably more than 175 years old, it had not produced a candidate for the ministry from its own sons. But sometime in 1926 or 1927 Kendell Shoffner decided to prepare himself for this high calling, thus giving answer, in part, to the need for pastors which his church had felt so many times in its history.

On May 15, 1927, Rev. Charles E. Hiatt, having answered a call to the Guilford Charge, arrived to begin the longest tenure of any pastor since the turn of the century. One of his early joys was in seeing the second son of the congregation, Terrell Shoffner, follow his brother into the service of the Lord. The labors of Rev. and Mrs. Hiatt were sincere and devoted. They were the leaders in establishing the Women's Bible Class which in years to come would give birth to the Women's Guild. Their example endeared them to all with whom they came in contact. And so it was with great sorrow that the congregation received the news of the death of Mrs. Hiatt in 1929. Moving into the home of Mr. and Mrs. Kivett Shepherd, members of the Brick congregation, Rev. Hiatt continued his pastoral responsibilities. In 1931 Brick Church was host to the Centennial Celebration of the organization of the Classis of North Carolina, and in 1934 the old Brick German Reformed congregation became one of those merging with the Evangelical Synod of North America to form the Evangelical and Reformed Church. It was with sorrow that the congregation accepted the resignation of Rev. Hiatt on September 30, 1937.

Rev. Aubrey W. Hedrick served this Charge from May 15, 1938 to December 28, 1941. His services to Brick Church like those of Rev. Hiatt were shared by Mt. Hope and St. Mark's the other churches in the Charge. It was through his efforts that the popular Lord's Acre program was established with Arnold Ingle as its first chairman.

In April of 1942 Rev. Sterling W. Whitner, Sr., missionary to Hong Kong, China, assumed the pastoral duties of the Charge. An important accomplishment during this period was the work done in putting a new slate roof on the Church building. In 1945, St. Mark's announced that they had decided to seek a pastor of their own, and on February 1 of the following year the two churches remaining in the Charge were also seeking a pastor.

When Rev. Whitner departed, he was almost immediately succeeded by Rev. Arthur Detwiler, who began his relationship with Brick and Mt. Hope as a supply pastor, only to have it result in a call to serve the Charge on a full-time basis. This call he accepted in the spring of 1946. With material improvements already begun, Rev. Detwiler led the congregation in a program of repair and re-decoration. A hardwood floor was laid in the sanctuary, the plaster was patched and painted, the foundation was repaired, and the outside walls were weather-proofed. For the first time in its history faithful church officers were provided a chance for periodical rest through a plan of rotation. Youth work received fresh inspiration and the Women's Guild evidenced new life with their division into Circles. In 1947 a pew fund was begun, and the first \$100 check from the Chester H. Roth Industry arrived. This was a period of growth and renewed activity, so it was only natural that a vote on February 13, 1948, should dissolve the Guilford Charge, each church seeking a pastor of its own. With this development in the making, Rev. Detwiler made the way clear by resigning on February 1, 1949.

Brick Church was supplied during its vacancy (1949-1950) by student Richard Cheek of Burlington, student John Lackey, of the Congregational Christian Churches, Rev. John C. Peeler, and Rev. Hoy Fesperman. Needing a parsonage to house a new minister, the congregation welcomed the gift of a two-acre lot by Mr. Otis M. Noah, and the loan of \$500 from the John R. Hoffman Endowment fund. On April 23, 1949, ground was broken for the new parsonage. Mr. Albert Smith served as chairman of the Building Committee, and Mr. Arnold Ingle was chairman of the Finance Committee.

On July 6, 1950, Rev. John Chatlos moved into the new home, costing nearly \$11,000, not including the timber and labor donated, and on September 3, 1950 the pastor and congregation joined in the dedication service. Rev. and Mrs. Chatlos were welcomed by a congregation now having a pastor all their own after more than 200 years of history behind it. But due to internal strife, the Chatlos family closed its service to the congregation on October 30, 1953.

For an interval of nearly three years (Oct. 1953-June 1956) the church was vacant. During this period Rev. John C. Peeler, pastor of St. Mark's Evangelical and Reformed Church, served as supply pastor. He was responsible for the organization of the Men's Brotherhood in March 1954 and served as adviser to the congregation during a building program. The building committee consisted of Porter Greeson, Chairman, Kermit E. Ingle, Treasurer, Clyde Greeson, Mrs. Nell Ray, and Mrs. Gordon Clapp. On February 20, 1955, plans for an educational building were approved by the congregation and construction was begun in the spring of that same year. The erecting of the building was facilitated by the donation of both labor and timber and by the memorial windows as well as the usual sacrificial contributions of cash.

Due to ill health Dr. Peeler was forced to give up his work with the congregation and their needs were met in 1955 and 1956 by student Bobby Bonds, Rev. Wayne Fouts, Rev. John Settlemyre, Rev. Donald Lyerly and Rev. Jacob Palmer, each of whom supplied for a period of a few months. In February of 1956 the congregation moved into the new educational building, valued at better than \$50,000, and ceased holding services in the sanctuary which had served them since 1841.

June 17, 1956 was the occasion for the dedication of the educational building and for the installation of Rev. James R. Cress. The merger of the Evangelical and Reformed Church and the Congregational Christian Churches on June 25, 1957, made it possible for Brick Church to become a member of the United Church of Christ, clearly the most significant event in the century. The year 1957 also saw the first layman elected as the President of the Consistory and, therefore, of the congregation. Bruce Clapp held this position in 1957 followed by Boyce Shepherd in 1958, and Willie L. Noah in 1959 and 1960.

The membership of Brick Church at the end of 1959 stood at 209, its budget for the same year was \$8,525, and a total of \$3,090.83 was received in 1959 through the Lord's Acre program to go into the building fund.

H I S T O R Y

EDGEWOOD UNITED CHURCH OF CHRIST
(1959-1961)

Burlington, North Carolina

Rev. G. Harold Myers, Pastor

Prepared By

(Mrs.) Barbara S. Mebane

HISTORY
EDGEWOOD UNITED CHURCH OF CHRIST

Edgewood United Church of Christ is the first mission church established in the Alamance County Area since the merging of the Congregational Christian churches and the Evangelical and Reformed churches in 1957, forming the United Church of Christ.

Our very first meeting began in the home of Mrs. J. D. Strader, of Alamance Acres, November 2, 1958. Prior to the construction of the new Fellowship Hall, the church services were held in the basement of the Everett Knight home on Oakland Drive since the beginning of the year 1959. Sunday School was held in surrounding homes of members. There were 81 Charter members in the organization.

Edgewood Church was organized officially as a congregation on June 7, 1959, and the church building site was selected at the corner of Turrentine Road and Edgewood Avenue.

On September 20, 1959, plans were approved for the building of the Chapel (Fellowship Hall), followed on the same date by the installation of Rev. G. Harold Myers as pastor of the church. Rev. Myers, is a native of Hagerstown, Maryland. A graduate of Catawba College in Salisbury, North Carolina, he attended the Theological Seminary in Lancaster, Pennsylvania. He and his wife and three children reside at the parsonage on Edgewood Avenue Extension.

Bids for construction of the new building were received on October 28, 1959, with the construction expected to start shortly thereafter. Groundbreaking services were November 1, 1959, and construction started November 9, 1959; finished April of 1960.

May 8, 1960: Mother's Day - First service held in the new building.

June 5, 1960: Service of Dedication.

July 9, 1961: Proposed Constitution for the United Church of Christ adopted at Philadelphia. We are now a Denomination.

TOTALS:

Through the year 1959: 1. 64 Charter members
 2. 1 newborn
 3. 4 Christenings

Through the year 1960: 1. 35 new members (17 being charter members)
 2. 7 newborns
 3. 5 Christenings
 4. 1 marriage

Through the year 1961: 1. 45 new members
 2. 8 newborns
 3. 12 Christenings
 4. 2 marriages

Total membership through the year 1961: 144

H I S T O R Y
(1891 - 1963)

ELON COLLEGE COMMUNITY CHURCH
(UNITED CHURCH OF CHRIST)
Elon College, N. C.

Rev. W. J. Andes, Pastor

Prepared by
Mrs. T. H. Mackintosh

ELON COLLEGE COMMUNITY CHURCH HISTORY

The Elon College Community Church (United Church of Christ) came into being as the Elon College Christian Church on April 19, 1891. Nineteen citizens of the village of Elon College met on that date and drew up the following Church Covenant:

"We whose names are hereunto annexed, members as we trust of the body of Christ having exercised repentance towards God and faith towards our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles:

1. Christ is the only Head of the Church.
2. The name Christian is the only appellation by which we will be known to the exclusion of all party or sectarian name.
3. The Holy Bible, or the Scriptures of the Old and New Testament is our only Creed or Confession of faith.
4. Christian character or vital piety is the true scriptural test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.

Furthermore we accept and adopt the following Church Covenant: Thankful for God's everlasting mercy and for His great Gift of Salvation through Jesus Christ our Lord, we covenant and agree together to seek to know and to do His holy will and to promote, so far as in us lies the triumph of our Saviours Kingdom over a wicked world. Heartily believing that the Holy Scriptures were given by inspiration of God and that they are profitable for doctrine for reproof, for correction and for instruction in righteousness; and also that Christian freedom requires that they be interpreted by individual judgment, we covenant together to accept the Bible as our supreme standard of faith and duty and to recognize as Christians and worthy of our fellowship all who devoutly love the Lord Jesus Christ and sustain a life of vital piety as taught in the word of God. Anxiously desiring that all differences which separate Christs people may be removed and that there may be one Flock and One Shepherd, we covenant together to lay aside all distinctive and party names and taking our title from the Great Head of the church to be known simply and only as Christians.

And furthermore realizing that the success of each local church

depends on the consecration of its individual membership we covenant together to attend the services of the Church, to contribute according to our means for its support, to labor together to maintain its peace and harmony and so far as possible in every way to promote its temporal and spiritual welfare; looking for our reward to the peace of God which passeth all understanding, and to the crown of rejoicing laid up for all who love Christ's appearing.

1. Rev. W. S. Long	Organizer	New Providence
2. Rev. W. T. Herndon	Organizer	Morrisville
3. Mrs. W. S. Long	Organizer	New Providence
4. Mrs. C. A. Herndon	Organizer	Morrisville
5. W. S. Long, Jr.	Organizer	New Providence
6. Miss Jennie Herndon	Organizer	Morrisville
7. S. A. Holleman	Organizer	New Providence
8. Mrs. S. A. Holleman	Organizer	New Providence
9. B. F. Long, Jr.	Organizer	New Providence
10. Miss Berta Moring	Organizer	Durham Methodist
11. Mrs. M. A. Stroud	Organizer	Liberty
12. Rev. H. L. Hines	Organizer	Hines Chapel
13. Peter A. Long	Organizer	New Providence
14. Mrs. P. A. Long	Organizer	New Providence
15. H. H. Cassady	Organizer	M. E. Church
16. J. E. Long	Organizer	New Providence
17. Mattie B. Long	Organizer	New Providence
18. Rev. J. U. Newman	Organizer	New Providence
19. Pattie B. Newman	Organizer	New Providence

(The above covenant is as written and approved April 19, 1891.)

The name heading the list of these 19 organizers is that of their pastor, Rev. W. S. Long, who served also as the first president of Elon College. All the rest of the group, with two or three exceptions, likewise had college ties. Some were faculty members and their families; some were students; others were householders who had moved into the community to send their children to college.

"The first quarterly meeting of the Elon College Christian Church was held in the College Chapel on the first Saturday evening in November A.D. 1891."

Rev. H. L. Hines and S. A. Holleman were elected deacons. They were chosen also as delegates to the North Carolina and Virginia Conference and were instructed to request permission for the Elon College Church to "join said conference." Miss Berta Moring was elected Church secretary; J. E. Long, treasurer and collector;

and P. A. Long, sexton. It was agreed that preaching services would be held in the college auditorium - the chapel - one Sunday a month, for which the pastor was to receive \$50.00 annually.

Evidently the congregation was remiss in meeting this obligation, for in September, 1892, the deacons' report spoke sharply of the "lax situation" of the church and the "carelessness of its members." To remedy matters, the report recommended that each member be assessed an amount sufficient to pay Conference assessments and pastor's salary. The assessment was voted down. The chiding, however, must have been effective; in February, 1893, the deacons reported the "membership in good order and above censure."

The rebuke of 1892 was signed by Deacons Hines and Holleman. Because of his being a minister, Rev. Mr. Hines was released from his duties as a deacon about the time of the admonishing report. He was replaced by Samuel Crawford. But before 1893 was ended, Deacons Crawford and Holleman were deploring the fact that members were "delinquent in paying church enterprises." (Mr. Holleman recommended non-payment of the Conference apportionment for Home Missions, anyway, terming it "unjust.") In 1894, a committee was appointed to assess members "for to raise" church funds for the ensuing year. The assessment plan of financing was continued then for several years.

Earlier in 1894, Dr. Long had resigned, being succeeded by Rev. J. O. Atkinson, one of the original faculty members at Elon College. Dr. Atkinson "obligated" himself to hold an additional Sunday's service during the school year.

During his tenure a Sunday School was organized in 1895. Also in 1895, the flock adopted a resolution stating that ".....any member absent from two consecutive quarterly meetings of the church shall be notified.....that he or she will be expected to give excuses for non-attendance." A report on such

absentees, scheduled for a given meeting about a year later, was "deferred until a larger number might be present." These earliest business meetings of the church often were held on Saturday afternoons at two o'clock. Also, a roll call of members usually took place.

In 1896, Dr. J. U. Newman, another member of the original college faculty and one of the organizers of the church, became pastor. He served until 1900. During his pastorate, the women of the church formed a Ladies' Aid Society in 1898. The following year a Christian Endeavor Society was begun for young people and an annual observance of Children's Day was inaugurated.

Dr. Long returned as minister in 1900, remaining until 1902. Services now were being held regularly two Sundays a month. On assuming his duties, Dr. Long was asked to "endeavor to build a church building," the first official move by the congregation as a whole toward acquiring a house of worship separate from college facilities.

The Ladies' Aid Society, about six months after its organization in 1898, had tried to obtain a lot suitable for a church. When this effort was unsuccessful, the women turned their considerable energies to raising money for general church needs, as well as for future attempts to buy a lot. By the time Dr. Long resumed the pastorate in 1900 they had \$125.00 on hand. One member declared that the Society "could likely do much more if it had more encouragement from the male portion of the community."

In 1902, Dr. Long was again succeeded as minister by Rev. J. O. Atkinson. Serving as co-pastor with Dr. Atkinson was one of the early ministers of the denomination, Rev. J. W. Wellons, who had come to make his home at Elon College. The venerable Dr. Wellons soon became a familiar figure throughout the community. He was known to all as "Uncle" Wellons and even was referred to as such in some church records. In 1916 he was elected co-pastor for life.

About the time this joint pastorate was begun, Wednesday evening prayer meetings were instituted. Five years later, in 1907, the denomination established an orphanage at Elon College. Rev. J. L. Foster was the first superintendent. The staff members of the institution and the children in their care naturally became constituents of the Elon College Christian Church.

In 1906 the church was host to the North Carolina and Virginia Conference. In 1912 the Southern Christian Convention met in biennial session at the local church.

For the first 11 years of the Atkinson-Wellons ministry, services were sometimes held two Sundays each month, sometimes only one. In 1913, the practice of holding worship services every Sunday was begun, and continued thereafter. By this time, the minister's yearly salary, through gradual increases, had reached \$500.00. The stipend for Dr. Wellons, set at \$50.00 annually when he became co-pastor, remained at that level.

Dr. Atkinson resigned to become Mission Secretary of the Southern Christian Convention in 1917. His successor was Rev. N. G. Newman, a brother to Rev. J. U. Newman and a member of the first graduating class of Elon College.

In 1919, the finance committee recommended that a budget system be set up for the church, but it was 1920 before the congregation voted to adopt such a plan. The next year the deacons recommended "a financial secretary instead of a treasurer," he to be paid "5% of money collected." The terms "financial secretary" and "treasurer" were used interchangeably to designate this official until 1947. At that time the office of treasurer was re-established. In 1933, for lack of funds, payment to financial secretaries was discontinued. It was resumed in 1955, the position then being put on a salaried basis.

In the years prior to Dr. N. G. Newman's coming, the Ladies' Aid Society

had raised money to buy a lot for a church building. But ".....lack of united sentiment as to whether there should be such an edifice or where it should be located has left the matter without further progress." In 1922 the matter was briskly revived by a report that the Methodist denomination proposed to build a church in Elon College. In the light of this plan, the congregation was asked to make a reasonably prompt decision concerning a Christian Church building.

A building committee was soon appointed and a site chosen: a college-owned tract of land on Williamson Avenue known as the Michael property. When approached for an option on the place, the college trustees ".....offered to donate to the church as much of the Michael property as might be needed for a church and parsonage."

Even with the impetus of this generous gift, the congregation was unable to finance the construction of a sanctuary. (Plans for a Methodist church in the community meanwhile had been abandoned.) Since funds enough for a parsonage seemed to be assured, it was decided to undertake that project. The building committee consisted of seven men, six laymen, and the minister as ex officio chairman. Three women served in an advisory capacity. Three trustees -- L. W. Vaughan, D. W. Browne, H. H. Kimrey -- were elected "for the purpose of holding the church property."

The parsonage was completed and occupied in 1923. As nearly as can be determined, the cost of the dwelling was between \$5,000.00 and \$6,000.00. The Women's Missionary Society, formerly the Ladies' Aid Society, gave \$1,000.00 toward the expense. This was the major part of the funds they had previously raised for buying a lot.

January 18, 1923, a disastrous blow fell on both church and college when fire destroyed the College Administration building. This was the structure

containing the "College Chapel" where church services were held. Classrooms in the building were used for Sunday School, prayer meetings, and sometimes, church business meetings. After the fire, facilities of the Elon College Public School were made available to the congregation for Sunday services. Prayer Meetings and business sessions generally were held in private homes. At least one quarterly conference, however, was conducted in the Masonic Hall, a large room on the second floor of the building which stands at the northwest corner of Williamson and Lebanon Avenues.

In the summer of 1923, Dr. Wellons, because of increasing age and feebleness, moved to the Masonic and Eastern Star Home in Greensboro, N. C. He returned to Elon College to preach a farewell sermon on his hundredth birthday, January 1, 1926. The day was bitterly cold and the chilled congregation - which included several visiting dignitaries - remained huddled in wraps throughout the service. Dr. Wellons suffered no ill effects from his exertions and lived on at the Home for another 18 months. There he died in the summer of 1927. He was buried in Magnolia Cemetery at Elon College, a resting place for 12 other ministers also.

In December, 1923, it was voted to offer associate memberships to all those in the community who wished to be affiliated with the local church without relinquishing a prior membership elsewhere. In furtherance of this action, the Elon College Christian Church, "in its enlarged and extended fellowship," became the Elon College Community Church. This was the only church within the town limits until 1948, when the Baptist denomination established a local church.

By the summer of 1924, a new college auditorium was ready for occupancy. The practice of using college facilities for church services was then resumed. Worship services were held in the auditorium itself. The Sunday School met in the Religious Education building, one of the five new structures erected on the campus after the 1923 fire.

About this time Dr. N. G. Newman resigned. He was succeeded as pastor by Rev. W. S. Alexander, who served until 1929. During Dr. Alexander's stay, a start was made toward a program of summer recreation for the young people of the community. Another innovation was the organization of a Men's Fellowship in 1928, the group being known as The Men of The Church.

Upon Dr. Alexander's leaving for another parish, the Rev. Alfred W. Hurst became minister of the local church. From 1929 until 1932, Dr. Hurst and the congregation struggled together through what church records described as "difficult" years of the depression of that time.

The college, too, was having difficult years. Further, Dr. W. A. Harper had resigned as president of the institution. He was succeeded in that office by Rev. L. E. Smith, a graduate of the college. When Dr. Hurst gave up the post of minister in 1932, Dr. Smith took over the pastorate of the church in addition to his presidential duties. Thus there was a return to the precedent of founding days when Dr. W. S. Long had served as both college president and church pastor.

In 1931 a merger between the Christian and the Congregational denominations was agreed upon. Accordingly, within a few years the name of the local church became The Elon College Community Church (Congregational Christian).

As the community began to recover from the effects of the depression, the debt on the parsonage was retired in 1935. Then, with financial stability increasing, the church began to study with Dr. Smith the possibilities of obtaining a full-time pastor---one whose time would not be divided between ministerial duties and college administration or teaching. Before discussions had gone beyond the exploratory stage, World War II intervened. The congregation decided, however, that ".....after the present crisis it will probably be advisable to try to secure a full-time pastor immediately."

It was slightly more than a year after the end of the war when this goal was attained. In November, 1946, Rev. J. H. Dollar, an alumnus of Elon College, became the first pastor whose duties were exclusively parish functions.

One of the first concerns to which Dr. Dollar addressed himself was the question of a church building. In consequence the congregation came to the realization that, "While the erection of a permanent and adequate church building (remains) some years in the future, the need for a unit to serve many needs of the community is imperative now."

The next year, 1948, the church bought from the college a lot adjoining the one where the parsonage was located, with the college donating half the purchase price. A surplus Army chapel was bought. J. M. McAdams, chairman of the planning committee for the project, supervised the dismantling of the chapel and its subsequent rebuilding on the church lot. The expense of the entire undertaking was around \$20,000.00. In this, as in all other construction enterprises of the church, the pastor and many laymen contributed greatly in time and effort to supplement the activities of workmen engaged for the task.

The new facility was named The Elon College Community Church Parish House. By the spring of 1949 it was in welcome use.

When Dr. Dollar left early in 1950 to take another pastorate, Rev. John G. Truitt, Sr., served as interim pastor. Dr. Truitt, another Elon College alumnus, was superintendent of the Christian Orphanage (now the Congregational Christian Home for Children) at the time.

Rev. Howard P. Bozarth arrived in August, 1950, to assume the post of minister. Soon afterward, the idea of building a sanctuary was renewed. In 1953-54 a building fund canvass was launched by the Laymen's Fellowship -- The Men of The Church Organization in resuscitated form. But before tentative

plans had been implemented, Mr. Bozarth resigned in 1954.

He was succeeded in September, 1954, by Rev. W. J. Andes, an Elon College graduate whose father, Rev. A. W. Andes, also graduated from Elon College.

A little more than a year after Dr. Andes took up his duties, the Parish House was officially dedicated and the mortgage burned. The congregation, in April, 1956, then undertook a most intensive building fund campaign for a sanctuary. With pledges from this drive in hand, plus funds already received from the canvass of 1953-54, the church proceeded with actual plans for the edifice.

It was decided to erect the new structure on the church lot where the parsonage and Parish House were situated. To make room for the church, the parsonage was disposed of and moved away. A residence nearby was rented for the temporary use of the minister and his family.

On September 14, 1958, Mrs. W. P. Lawrence, the only surviving member of the organizers of the congregation who was present, turned the first shovelful of earth for that congregation's own church home. On August 16, 1959, the first worship service was held in the new sanctuary. On September 13, 1959, almost exactly a year after the ground-breaking ceremony, the building was consecrated. The following year, in November, 1960, the North Carolina and Virginia Conference held its annual session in the still-new edifice.

The church, with a seating capacity of 500 was built at an approximate cost of \$200,000.00. Of colonial architecture, it is located on Williamson Avenue, facing the Elon College campus. J. M. McAdams served as chairman of the building committee for the structure.

Two years after completion of the church, a new parsonage, costing \$19,500.00, was erected on Atkinson Drive, a few blocks away. J. M. McAdams and E. W. Brafford supervised this construction. The dwelling was occupied by the Andes family in the fall of 1961.

Earlier that year the congregation had voted to become a part of the United Church of Christ, a body formed by the merger of the Congregational Christian and Evangelical and Reformed denominations. The Elon College Community Church (Congregational Christian) then became the Elon College Community Church (United Church of Christ).

Whatever the name by which it functions, this church has always maintained unusually strong denominational ties. The former home of the late Rev. J. O. Atkinson now houses the offices of the Southern Convention. The Superintendent of the Convention and its Field Secretary not only have offices in the Atkinson house; their homes, too, are located in Elon College. Moonelon, the camp and conference center for the denomination, is just outside the town limits. The close relationships between the church and the Home for Children and especially between the church and the college have been made evident already. The spirit of this latter association was continued when in 1959 Rev. John S. Graves became the first college chaplain. At the time the college appointed him, the deacons of the church, welcoming him to the newly-created position, stated, "The pastor and the chaplain of the college will work together in ministering to the entire community."

The Elon College Community Church has increased its membership from 19 to 425 during its 72-year life span. The auxiliary organizations of its early days have alternately flourished and languished. (One, the mid-week prayer meeting, has expired altogether.) But in general all have had a similar growth proportionate to that of the church. Only the Sunday School retains its original name. The Ladies' Aid Society has become the Women's Fellowship, its membership divided into eight groups or circles. The men's organization is now known as the Churchmen's Fellowship. The Christian Endeavor has broadened into three missionary societies and two fellowship groups for young people. Thus as the years have

enlarged and diversified the community, so has the church expanded its facilities and activities to meet increasingly varied needs.

"Bound by God's far purpose
In one living whole,
Move we on together
To the shining goal!
Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine."

* * * * *

H I S T O R Y
Of
FIRST CONGREGATIONAL CHRISTIAN CHURCH
(1884 - 1961)

Rev. Robert M. Kimball, Pastor

Prepared By

Mrs. H. Russell Clem

HISTORY
FIRST CONGREGATIONAL CHRISTIAN CHURCH
(1884 - 1961)

Because of difficulties of travel 75-80 years ago and because ministers were itinerant, serving several churches, there was no Christian Church in North Carolina's Company Shops, as Burlington was then known. The nearest was the Providence Christian Church of Graham.

One such itinerant minister who served the Christian churches of the area was the Rev. Jerry W. Holt, descended from one of the pioneer families of the County and State. Not only a good preacher and organizer, but also a prominent teacher. Rev. Holt was a gregarious and popular leader in the community.

Rev. Holt decided in 1884 that it was time Company Shops had its own Christian Church. Accordingly, on February 16, 1884 following the sermon, at old Union Church, a formal organization of the First Christian Church of Company Shops was made with the signing of a Statement of Principles by 18 charter members, the Statement proposed as follows: "We whose names are hereunto annexed, members as we trust of the body of Christ, having exercised repentance toward God and faith towards our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles:

- I Christ is the only head of the church.
- II The name "Christian" is the only appellation by which we will be known to the exclusion of all party or Sectarian names.
- III The Holy Bible or the Scriptures of the Old and New Testament is our only creed of confession, or faith.
- IV Christian character of vital piety is the true scriptural test of fellowship and of church membership.
- V The right of private judgment and liberty of conscience is a right that should be accorded to an exercised by all."

Signed:	W. H. Turrentine	Walter Trollinger
	B. B. May	T. F. Lynch
	A. F. Fowler	Addie Denny
	F. R. Fowler	M. A. Walker
	E. A. Turrentine	M. H. Shelton
	E. F. Moore	S. A. Thomas
	Mary C. Denny	McBride Holt
	I. N. Walker	Gertrude Denny
	Elizabeth H. Denny	W. P. Denny

Following the Signature of the Statement of principles, the first business meeting of the church was held. McBride Holt was elected Secretary; I. N. Walker, Collector Treasurer. Voted to hold regular preaching service at 11:00 a.m., 2nd Sunday each month in old Union Church. The Union Church was built by Southern Railroad and is believed to be the only church in United States built by a railroad. At a call meeting of members March 16 the question of Communion service was discussed and 2nd Sunday in May, 1884 the first Communion Service was held in this organization with W. H. Turrentine making all arrangements.

"FIRST" W. H. Turrentine and T. F. Lynch the first elected deacons - I. N. Walker and McBride Holt first elected delegates to conference from this organization, (Western North Carolina Conference) asking to be admitted to conference. Rev. J. W. Holt called as first pastor for 1885 a Salary of \$75.00 year, and Miss Sallie Turrentine (Mrs. W. H. Carroll) was first organist. The first communion service was purchased

at a cost of \$22.65 and used in May, 1885.

During the next few years things progressed nicely under the leadership of Rev. Holt. In the year 1887 the town name was changed by act of Legislature from "Company Shops" to "Burlington". This year Rev. J. U. Newman was called as Pastor same salary as Rev. Holt. At the conference this year the first women delegates were elected. Misses Sallie Turrentine (Mrs. W. H. Carroll) and Addie Denny were instructed to ask that name be changed to First Christian Church of Burlington, N. C. which was granted. In 1888 McBride Holt resigned as Secretary and I. N. Walker was elected to fill vacancy. In 1889 more important changes came. Rev. W. T. Walker called as pastor, with two assistants, Dr. W. T. Herndon and Rev. J. W. Holt.

During these short years the population of Burlington grew very rapidly; also the interest and activities of the church; finally in March of 1891 a building committee was appointed and on the corner of Church and Davis Streets a lot was purchased and building began with the new pastor, Rev. R. A. Ricks, leading in planning and inspiration; yet God saw fit to call Rev. Ricks from labor to reward April 26, 1891. This was a great blow to all connected with the church and community. At a meeting in June it was decided to carry on the building as planned. Rev. C. C. Peel was chosen pastor. In September of this year it was voted to take collection for Home Missions 2nd Sunday September--Foreign Missions 2nd Sunday in October, this being the first mission offering.

Throughout 1892-1893 the matter of prime importance was the building of new church. Finally in November 1893 the church was completed. Services two Sundays a month began and a Sunday School was organized with 4 teachers and 43 scholars - the first offering was 96 cents. The church was dedicated 5th Sunday in December 1893 with Dr. W. W. Staley preaching the sermon. October 1894 the Building Committee made the following report: "Our Church is complete and all paid for" (with an itemized amounts) totaling \$4000.00.

The highlights of church during the last five years of century included a call to Rev. P. H. Fleming as pastor, Ladies Aid placed memorial window in church to Rev. R. A. Ricks, W. C. Iseley placed marble slab in memory of his father. Mrs. W. H. Carroll was elected the first official organist in 1895; in 1896 a lot on the corner of Church & Davis Streets opposite church bought for a parsonage. An outstanding achievement of this period was the organization of a private school by the church, which lasted until the Graded School was established in the city. In 1898 the first assistant organist was elected, Miss Mamie Fonville. 1899 business meetings changed from monthly to quarterly.

Highlights of 20th century as follows--December 1900 the first Christian Endeavor Society was organized. First Thanksgiving offering for Orphanage was taken (November 1903) amount \$13.64. All through these years the church has had a "Community Spirit" having a fund called "The Poor Fund" to help the "poor, sick and needy" which lasted until the Salvation Army was organized in city. 1905 the first electric lights installed in church by the Ladies Aid Society. This year the first church greeters were elected, W. K. Holt - I. N. Walker. Mrs. J. L. Scott was elected the first Music Director. 1906 the first Finance Committee was organized. Ladies Aid installed electric lights in parsonage. 1909 first donation of clothing sent to orphanage. 1910 in January the first Laymans' Meeting was held. 1911 Individual communion cups presented by Ladies Aid Society.

1912 among the new officers was a new pastor, Rev. A. B. Kendall. Other firsts for that year were the purchase of Bulletin Board, purchase of music and organization of a Boys Life Guard. 1913 a Willing Workers Society was organized. The first Church Banquet was held in November; also in October of this year The American Christian Convention met in its quadrennial Session in this Church. 1914 the Duplex System was adopted.

September 1915 Church was incorporated as "The First Christian Church of Burlington". In October of this year it was decided to build a new church on corner opposite old church, moving parsonage. 1916 Rev. J. W. Harrell secured as pastor. November it was voted to combine Collector and Treasurer. Miss Bessie I. Holt (Mrs. H. R. Clem) was secured and church to pay 5 per cent of pastors salary for services - A Donation to the Danville church. 1917 the first Board of Trustees was named. 1918 - an endowment of \$1000.00 from C. V. Sellars interest to be used for church support. 1919 first Music Committee organized, Miss Ella Rea Carroll, Chairman. First Official Board organized.

1920 - three years after first donation the new \$100,000 church was ready for occupancy, the furnishings and pipe organ paid for by Ladies Aid Society. Miss Hennie Malone (Mrs. R. W. Brannock) was elected as organist at a salary of \$25.00 monthly. Rev. J. W. Holt in his will left \$500.00 to be used by the building fund for new church. 1921 Rev. G. O. Lankford came as our new pastor; at this time the custom of calling pastor each year was changed to indefinite period. Stipulation was--pastor to give church 3 months notice if he desired to leave and church same rule. 1922 old church and land sold for \$11,000. Noted in future the month of August to be pastor's vacation with salary continuing.

1923 - with all bills paid, the date for dedication of new church was May 6--with money left over decided to finish up basement, make it modern. June 24 - after the morning service the congregation gathered on lawn to unveil a bronze tablet on corner of building facing Davis & Church Streets. This tablet contains name of church, date of organization, name of organizer, date of erection of old and new buildings. Those taking part in this service were Pastor G. O. Lankford, organizer of Church Rev. J. W. Holt, charter member W. H. Turrentine, First Secretary, McBride Holt, and niece of J. W. Holt who unveiled tablet, Miss Eleanor Fix.

1924 - first paid director of music was Mrs. W. N. Huff. Also this year the first full-time church worker, Miss Madge Moffitt. 1925 - M. Z. Rhodes secured as choir director. Men's Brotherhood was organized with 42 charter members. This group put on the first every-member canvass. 1930 - the first boy and girl Scout troops were organized at church, incidentally the first in city. 1931 - a combined Evangelistic services, the first of its nature in city. First Reformed, First Presbyterian and Front Street Methodist (meeting in this church). June 27, 1931 this church united with Congregational church to be known as "Congregational Christian Church."

1934 - Rev. James H. Lightbourne assumed the duties of pastor. At his suggestion Cottage Prayer Services during the week prior to Easter were inaugurated which has continued from this period. 1935 the first deaconess were elected. 1936 - the church withdrew from Western North Carolina Conference and joined the North Carolina and Virginia Conference.

Next two years things moved along at regular pace. 1939 again a community act of providing money for lunches for underprivileged children in school; 50 feet of land joining church property purchased--parking lot for church made and now used. 1941 - a contribution of \$200.00 for teaching Bible in City Schools. Again this year C. V. Sellars left a fund of \$200.00 to be used for Superannuation. Chimes given for church organ by the W. K. Holt family in memory of parents.

1944 - Rev. W. Millard Stevens came to succeed Rev. Lightbourne. The first Educational Board was established. 1946 - John S. Graves was secured as a combination worker of young people and parish worker. 1948 a new parsonage was purchased and old parsonage repaired for young people's department. Rev. W. T. Smith secured as assistant pastor.

1949 - both pastor and assistant resigned and Rev. Henry E. Robinson was secured to fill vacancy. 1950 highlights--Kindergarten inaugurated, a displaced family sponsored by church. Money for teaching Bible in school was discontinued. 1951 a sum of \$5000.00

was contributed to Beverly Hills Church, primary work of church for 1952-1956 was the building of Educational Building. Also voted the quota of \$ 6390.00 to be given over a period of five years for the erection of Carolina Hall at Elon College. \$10000.00 over a period of ten years. Orphanage apportionment raised from \$745.00 to \$1745.00.

1957 - the interior of church was remodeled. An elevator given by Mrs. John W. Coble was installed and the parking lot was surfaced. The sum of \$2000.00 from the will of D. R. Fonville to be used for charitable purposes. On June 27 of this year "In Cleveland, Ohio, representatives of General Council of Congregational Christian Churches and the Evangelical And Reformed Churches met and acted to form the United Church of Christ."

1958 - Rev. Robinson resigned and 1959 Rev. Robert M. Kimball was secured to fill vacancy, beginning April 12, 1960. Highlights of this year was the addition of a library containing more than 100 volumes. After 40 years of service as organist, Mrs. R. W. Brannock resigned and Mark Rhodes after 36 years as choir director resigned. Mrs. Helen Smith and Donald Welborn succeeded them. Mrs. Edna Earle Randolph named full time Director of Religious Education.

1961 - after years of discussing and planning the Union of Congregational Christian Churches and Evangelical Churches was consummated in Philadelphia in July the combined churches to be known as the "United Church of Christ".

In September Wynn Riley was secured as full-time Organist-Choirmaster for the church, this relieving all others from services in these capacities. As of August 1961 the little church which was organized with 18 members in 1884 had grown to a membership of 625 with 24 organized departments. The Sunday School organized in 1893 with 48 members and 5 teachers and officers, now has an enrollment of 510 with 35 teachers, 10 officers. The 1961 budget was the large sum of \$53,996.00 and from the original church which cost \$4,000.00 to erect. Church property has increased to an estimated value of \$500,000.00.

We feel that our church is not only valuable in dollars and cents but also in beautiful memories. We have nine memorial windows and 14 other memorials given by loved ones to our pioneer members. Endowments of thousands of dollars. Since its organization the Church has had 13 pastors, 3 assistant pastors, 2 Interim Pastors, 4 ministers to go out from this church, 12 secretaries and 21 treasurers.

Will close this history by saying this church has been missionary from beginning. We say in these words give us "Faith of our Fathers".

H I S T O R Y

FIRST REFORMED CHURCH
(1962)
(FIRST REFORMED UNITED CHURCH OF CHRIST)
BURLINGTON, N. C.

Rev. Robert W. Roschy, Pastor

Compiled and Written by

Horace L. Nance

HISTORY
First Reformed Church
(1962)
Burlington, N. C.

During the annual meeting of the Classis of North Carolina at Brick Church, Guilford County, May 1, 1889, the Alamance Charge was constituted to include St. Mark's, Stoner's, and a proposed congregation in Burlington. The new Charge was enrolled by the Board of Home Missions with an appropriation of \$300 per annum, and Rev. Jesse Richards, of Lakeside, Ohio, was commissioned missionary pastor. He entered upon this new pastorate April 1, 1889, and organized a congregation in the home of Mr. Zimri M. Foust on South Main Street, in Burlington, with the following charter members: Z. M. Foust and Jacob J. May, Elders; James P. May and William N. Mebane, Deacons; W. M. Mebane, Mrs. Rachel May, Mrs. Z. M. Foust, Miss Lula Foust, Mrs. J. P. May, Mrs. William N. Mebane, and Mrs. Jesse Richards.

Rev. Mr. Richards remained pastor here from April 1889, to September 30, 1891. During this time he preached in the "Union Church" and had large congregations. At this time there were as yet few houses of worship in Burlington, and several of the denominations held services alternately in the Union Church. Under the pastorate of Mr. Richards, the membership grew until it numbered about fifty.

In October, 1891 Mr. Richards was succeeded by Rev. D. P. Lefever who remained until September 30, 1893. Mrs. Lefever organized and maintained a good Sunday School at the fairgrounds in East Burlington. For some cause the Rev. Mr. Lefever did not succeed in building up or even holding together the congregation in Burlington. The Board of Missions dropped Burlington from the roll October 1, 1893.

Almost nothing was done in Burlington from 1893 until 1898. Rev. J. D. Andrew, pastor of the Guilford Charge, made occasional visits to Burlington, looking after the scattered members and preaching for them as best he could. On October 20, 1895, Mr. Andrew effected a re-organization of the congregation which had now dwindled to a mere handful.

A few new Reformed families had moved to Burlington. In all, twenty-three names were secured for the new organization. On October 23, 1895, Z. M. Foust and W. R. Garrett were installed as Elders, and J. P. May and A. M. Shepard as Deacons.

Mr. Andrew lived too far away and had his time too exclusively occupied in the Guilford Charge to do effective work in Burlington. At a meeting of the Classis in Newton on September 4, 1897, the Guilford Charge was again divided. Burlington, St. Mark's, and Fairview were constituted a Charge under the name of "The Burlington Charge."

Elder B. Wolff, Jr., of Pittsburg, Pa., in conversation with Rev. J. C. Leonard, became so deeply interested in the re-enrollment of Burlington that he offered to give \$100 a year for four years toward the support of a missionary and urged the Catawba College agent to go to Harrisburg, Pa., where the Board of Missions was then in session and present his proposition. This was done, and Burlington was again placed on the roll, with Rev. J. D. Andrew being commissioned as missionary to begin work April 1, 1898. He began the work the first of September, after spending July and August in the Moody Bible Institute in Chicago.

On his arrival in the Charge he found nineteen members in Burlington, and, with these, he began work. They were much discouraged. The services were held in the old "Union Church." There was no regular organist, and oftentimes the minister had to do the singing as well as the preaching. Children of the Reformed families

in town were in Sunday Schools of other denominations, and it was seen at once that they did not want to withdraw until after Christmas, meaning that no effort was made to organize until April 23, 1899. At this date an organization was effected with nineteen scholars. A. M. Shepard was elected Superintendent, Z. M. Foust, Assistant Superintendent, and W. R. Garrett, Secretary and Treasurer.

On February 13, 1900, a lot at the corner of Front and Anderson Street, in West Burlington, was bought from B. R. Sellars at a cost of \$265. It was decided to build a brick church covered with slate, the auditorium to be 34' x 50', with a classroom 10' x 20' on either side.

The first brick was laid July 10, 1900. By Christmas of the same year the building was enclosed. The first service was held January 6, 1901 with a large congregation present. The Lord's Supper was administered, and three members received. The church was plastered during December, 1901, and January, 1902. During May and June of 1903, the church was beautifully papered and painted on the interior and wire screens were placed on the windows outside. The entire cost to date was \$3,275. Of this amount, the North Carolina Classis gave \$400 and the Board of Missions loaned \$500. The pastor served as building committee, soliciting agent and treasurer of the building fund. His cash book shows 1,260 entries. In 1907 church membership was 138. The Sunday School enrolled 250 in the regular department, 75 in the Home Department and 42 in the Cradle Roll. The Ladies Aid and Missionary Society numbered 28 active and 3 honorary members. The officers of the congregation were as follows: Elders, Z. M. Foust, W. R. Garrett, and J. C. Shepard; Deacons, A. M. Shepard, W. H. Fogleman, C. H. Heritage, and S. D. Thompson.

From this point attention was turned more particularly to the numerical and spiritual growth of the church. The congregation grew steadily and the school expanded rapidly. In addition to the attending enrollment, the Home Department (the first in the state in any denomination), and the Cradle Roll, included a large number of persons.

All debts had been paid by May 6, 1906, and the building was dedicated with Rev. J. D. Andrew reading the ritual and Rev. Thomas M. Jundt, Philadelphia, preaching the sermon. A building calculated to satisfy the needs of the congregation for many years was already too small. On October 2, 1909, a committee was authorized to borrow \$500 from the Home Mission Board for the purpose of constructing suitable schoolrooms. These rooms were built at the north end of the church, and the debt was financed through Building and Loan. Rev. Mr. Andrew resigned June 1, 1913. In that year the Women's Missionary Society financed a project to build steps to the yard and church and the walkway leading from the church to the street. During this period the parsonage, located on the corner of Front and Trollinger Streets, was purchased.

Rev. Dugan C. Cox became pastor in March, 1914. His efforts were spent in promoting the parsonage fund, in renovating the church building and in the "pastoral oversight of the flock." He resigned December 3, 1915.

Rev. Albert H. Zechiel served the congregation from August 1, 1916 to March 1, 1918. During his pastorate the first parsonage was sold, and another one was built on the lot north of the church on Tarpley Street. The new house cost \$3,300. When the Classis met at Lincolnton, May, 1918, the congregation became a separate Charge. At the annual meeting of the Board of Home Missions, July, 1918, an appropriation of \$400 was granted this new Charge.

Rev. Samuel J. Kirk, the sixth pastor, came to the field October 10, 1918. He arrived while the community was in the grip of an influenza epidemic. The pastor

and people met for the first time in public worship on the second Sunday in November. During the four years which followed, a large number of people were received into the fellowship, but, unfortunately, it was found necessary to erase the names of many on account of non-residence and absolute waning of interest. Thus, the numerical strength of the congregation at the close of this pastorate was practically the same as at the beginning. He resigned December 1, 1922.

Rev. Harvey A. Welker became pastor March 1, 1923, but did not take up permanent residence on the field until May 17. His first efforts were spent in reclaiming the indifferent and in securing letters of transfer from those who expressed an interest in the congregation's work. A debt of \$1,000 on the parsonage was paid in 1924; a note of \$400 was paid to the Board of Home Missions in 1926. An overture to the Classis in May, 1928, gained permission to change the name to the First Reformed Church.

One of the major steps in the history of the congregation was taken February 1, 1925. In response to a recommendation from the consistory, the congregation voted to build a new and modern church. A committee, appointed to study the needs, presented plans for a two-unit structure composed of a school building and a chapel. The plans were adopted, but due to the general feeling among the membership that to build both units would create too great a debt, only the school unit was authorized. The contract price for the building was \$37,960. Architects Benton and Benton were paid \$2,450. Contractors Sharpe and Bryan began work May 1, 1928, and formal occupation came May 12, 1929. The money for these operations came from several sources. Since the congregation was still under the supervision of the Board of Home Missions, the committee turned to this Board for advice and financial aid. Fifteen hundred dollars came from previous allotments made through the Forward Movement; a loan of \$15,000 was made through the Board of Home Missions; another loan of \$15,000 was made through the Pilot Life Insurance Company. The difference between this gift and the loans and the contract price was contributed by members and friends of the congregation.

The work enjoyed appreciable growth during the pastorate of Rev. Mr. Welker, particularly during the first five years. The school and the Women's Missionary Society greatly expanded. Rev. Mr. Welker resigned March 1, 1932.

After a vacancy of six months, October 1, 1932, Rev. Banks J. Peeler assumed the duties of pastor. For several years building interest had entered in the new and well appointed school building. Probably for this reason, both the old chapel and the parsonage were badly in need of repair. This work was done. The loan made through the Board of Home Missions provided a rate of interest at two per cent with no stipulation as to when payments on the principal should begin. This rate of interest, in 1933, was advanced to five per cent. This loan was re-financed in 1934 through the Mortgage Redemption Plan provided by the Board of Home Missions. The loan made through the Pilot Life Insurance Company named the rate of interest at 6 per cent and provided that there should be \$1,500 annual payments on the principal. Six thousand dollars had been paid on the principal by June 2, 1930. Beginning with 1933, payments were resumed and on January 6, 1937, the note was cancelled. The congregation went to self support on January 1, 1934. The church membership was 425 and carried a budget of \$5,300, not including the building fund. Four hundred and eighty-nine were enrolled in the Sunday School, with a working leadership of forty-six. The school was departmentalized. The consistory consisted of eighteen men; nine deacons and nine elders. Rev. George E. Dillinger became pastor early in 1939. Total membership 519; Sunday School, 621.

(The foregoing history of the First Reformed Church, Burlington, N. C., up until the call of Rev. Mr. George E. Dillinger in 1939, was compiled by Rev. Jacob Calvin Leonard, author of the book, History of the Southern Synod, Evangelical and Reformed Church.)

DEVELOPMENT OF THE FIRST EVANGELICAL AND REFORMED CHURCH OF BURLINGTON SUBSEQUENT TO THE YEAR 1939

After the call of Rev. George E. Dillinger, plans were made to celebrate the 50th anniversary of the Burlington Church on November 5 of that year, and a committee was appointed to make the arrangements and to secure speakers. Those taking part in the celebration of the 50th anniversary were the Rev. Messrs. J. D. Andrew, A. Wilson Cheek, Terrell Shoffner, B. J. Peeler, and H. D. Althouse.

The anniversary of the church was somewhat of a milestone, for it saw the need for additional facilities and capacity for the growing First Church congregation. To this end, planning was in progress, and on August 13, 1940, a standing vote was given by the church consistory to let the contract for a new church sanctuary for which the plans had been approved on May 20, 1940. The building committee for this momentous project was composed of Messrs. Herbert W. Coble, Chairman; Luther A. Sharpe, Duncan C. Bryan, M. Glenn Pickett, and Cecil H. Andrews. Building Fund Treasurer was Mr. E. M. Cheek, Sr.

In a letter to the members and friends of the church the pastor, Rev. Mr. George Dillinger, concluded with the following remarks: "---Now in 1940 after more than a decade of preparation, the first Sunday in June comes as a great day in the history of our congregation. On this day we will pledge ourselves and our money to the Kingdom of God and the erection of His church---."

The cost of the new church was to be approximately \$50,000. Of this amount, approximately one-half was contributed in cash or pledged to be paid within one year.

The farewell service in the old church was held September 8, 1940, with Rev. J. D. Andrew and Rev. B. J. Peeler participating. Dr. J. C. Leonard was invited to preach at the laying of the cornerstone of the new church, which occurred Sunday, December 1, 1940.

In a congregational meeting July 20, 1941, authorization was voted to trustees to borrow \$25,000 from the Pilot Life Insurance Company to fulfill our first year's financial obligation on the new church.

The dedication services on the new church began October 12, 1941, with the speakers and topics as follows:

- | | |
|--------------------------|--|
| Rev. H. A. Welker | - Dedication to Church and Church School |
| Rev. B. J. Peeler | - Dedication to Young People |
| Rev. Merton C. French | - Dedication to Christian Education |
| Rev. A. Wilson Cheek |) - Dedication to Fathers, Mothers, Home |
| Rev. Terrell M. Shoffner | |
| Rev. Carl Clapp | |
| Rev. Dr. Fred Pascal | - Dedication to Community |

The service was concluded on Friday night with an organ recital by Mr. Albert E. Whittman of Hagerstown, Md.

A note of interest to some is the fact that the first morning service radio broadcast of a continuing series was made from the new church building on May 31, 1942. Other items of interest occurring during the subsequent two years were as follows:

- December 31, 1942 - Completed payment on a \$9,000 loan from the Bank of Alamance.
- August 2, 1943 - Consistory voted to give approval and assistance to the organization of a Churchmen's Brotherhood.
- November 1, 1943 - Congregation authorized purchase of the J. D. Andrew house.

The annual budget submitted for 1944 amounted to \$13,222.62.

On July 3, 1945, Rev. George E. Dillinger submitted his resignation after a pastorate ranging from May 15, 1939, and one which had made great strides in the work of the church.

At a meeting on Sunday, September 23, 1945, the congregation voted to extend a call to the Rev. H. A. Fesperman, D. D., who at that time was serving a pastorate in Hagerstown, Md. Dr. Fesperman, after discussing the preferred call, answered by letter that he would be ready to begin ministering to the local congregation on December 1, 1945. Dr. Fesperman was accompanied to Burlington by his family.

The congregation, planning for the future, voted on April 11, 1948, to purchase the Wilson property, corner of Tarpley and West Front Street for \$9,750.

The consistory voted at the meeting of March 1, 1949, to celebrate the 60th anniversary of the church and the planning committee was composed of Messrs. H. W. Coble, Chairman, Glenn Pickett, Howard White, and E. M. Cheek, Sr. This program was scheduled for October 9, 1949.

Two events occurred in 1950 which gave the local congregation and especially certain members considerable pride and happiness. On June 2, 1950, Richard Cheek, son of Mr. and Mrs. E. M. Cheek, Sr., was ordained into the Christian Ministry, and on September 4, 1950, Mr. Carl Martin, son of Mr. and Mrs. Fred W. Martin, appeared before the consistory to ask for their recommendation regarding his desire to enter the Theological Seminary at Lancaster, Pa. The recommendation was granted.

The Rev. Mr. George Dillinger accepted an invitation to be the guest preacher at the celebration of the 10th anniversary of the dedication of the new church structure to be held October 14, 1951.

Since Burlington and its surrounding communities had experienced considerable growth in the past few years, the need had been realized for sometime for a mission church. This was discussed by the consistory on September 9, 1951, and the congregation on October 14, 1951, approved the action to carry out this intent. Summer research and field work was performed by Mr. Wayne Fouts, who at that time was a student in Theological Seminary. The results of the survey were studied and approved for further action. The First Church congregation voted on March 30, 1952 to authorize purchase of certain property on Old Alamance Road in the Grove Park community. The property consisted of two acres of land and a three-room house, and was purchased at a cost of \$9,000 from Mr. C. M. Capps. The Board of National Missions granted a loan of \$20,000. Rev. Wayne Fouts, upon graduation, accepted the permanent pastorate, and the first service was held in the unfinished church on August 30, 1953. This is St. John's United Church of Christ today.

Turning back to developments in the First Church, on December 4, 1951, George Fidler asked for and received the consistory's recommendation to enter the Ministry, and Carl Martin, soon to graduate, requested and received permission to be ordained in his home church on Sunday, May 31, 1953.

Other events were occurring also which portended further changes for the local congregation as on April 24, 1955, Dr. Fesperman, the pastor, notified the consistory that he had been elected to the first full-time presidency of the Southern Synod, to become effective July 1, 1955. This information was viewed with mixed feeling by members of the congregation who had come to love and respect Dr. Fesperman and Mrs. Fesperman during his pastorate. There was a feeling of sorrow and loss at their leaving, but, at the same time, a feeling of pride and happiness prevailed at his having been extended this honor and responsibility.

On August 7, 1955, the congregation voted to extend a call to the Rev. Lonnie Carpenter, who at that time was the pastor of Trinity Evangelical & Reformed Church in Conover, N. C. Mr. Carpenter accepted the call, and the family moved to Burlington on September 13, 1955.

On September 9, 1956, the consistory voted to recommend to the congregation that the church go into an expansion program. The program involved a proposal to raise \$35,000 with which the Webster, Fonville, and Sellars property would be purchased for \$3,000, \$14,000 and \$10,000, respectively. Certain of the property was to be graded and stoned for parking purposes; other areas were to be graded, fenced, and equipped for recreation purposes. In addition, it was proposed to pay the balance of \$2,400 still owed on the Wilson property. All the proposals were approved at a congregational meeting held February 17, 1957. In conjunction with these moves, the consistory authorized the trustees, H. W. Coble, D. C. Bryan and Edwin Hanford, to borrow \$20,000 from Wachovia Bank & Trust Co. Also, 35 volunteer teams were challenged to secure pledges of \$1,000 per team to be paid on or before December 31, 1957.

The congregation was happy to learn that Mr. George Fidler's ordination was scheduled for February 2, 1958, after his graduation from Duke Divinity School, and that during the Fall services in October all sons in the Ministry of the local congregation would be invited back to preach.

Much was done during the pastorate of Rev. Mr. Carpenter. The various properties were conditioned for parking and recreational purposes, and the church was covered with a fine new carpet. Also, air-conditioning was provided in the main sanctuary; the Sunday School classes were refurnished; new furniture provided throughout the school; and many other pressing needs served.

Another significant development during Mr. Carpenter's pastorate was the continuing development of the union relationships between the Evangelical & Reformed and the Congregational Christian Church. The following entry in the consistory minutes will illustrate these developments: "First Evangelical and Reformed Church of Burlington was the scene on April 26, 1960, of a service which undoubtedly will be recorded significantly in the now-developing history of the new United Church of Christ.

"It was in First Church at 8 p.m. that a joint worship service was held between delegates attending, in Burlington, the annual meeting of Southern Convention, Congregational Christian Church, and of Southern Synod, Evangelical and Reformed Church.

"The Southern Convention held its sessions in the First Congregational Christian Church, with Southern Synod meeting in First Evangelical and Reformed Church.

"When the approximately 600 delegates, members and friends from both affiliating denominations came together for a Service of Holy Communion, it marked the first time that such a joint worship service had been held on a regional basis for the new United Church of Christ denomination.

"Individual communities, it is noted, have held joint services, but in the total enrollment of synods and conventions at no time had the two denominations had their regional units meet simultaneously in the same city, and, in turn, plan a worship service together.

"For the service, the sermon was delivered by Dr. Fred Hoskins of New York City, minister and secretary of the General Council of the Congregational Christian Denomination, who spoke on 'The Glorious Paradox.' Reading the Scripture and leading the prayer was Dr. James E. Wagner of Philadelphia, Pa., president of the Evangelical and Reformed denomination.

"Dr. Hoskins and Dr. Wagner are co-presidents of the new United Church of Christ.

"Conducting the Communion service were Rev. Lonnie A. Carpenter, pastor of First Evangelical and Reformed Church, and Rev. Robert Kimball, pastor of the First Congregational Christian Church, both of Burlington. They were assisted in serving by 14 officers of the First Evangelical and Reformed Church. (Special music was by the First Evangelical and Reformed Church Senior Choir, under direction of William Fitzgerald; the organist was Mrs. Kermit Neese).

"With the vast coverage of the new United Church of Christ in the nation, and the added influence it commands across the seas, official recognition of satisfaction and joy was given of the joint worship by the Consistory of First Evangelical and Reformed Church at its May meeting, with agreement that a review of the historical event be made a part of the official records of First Church.

"This action was taken in respect for faith in the future, knowing that while the United Church of Christ still is young, it will grow in maturity and in service to the Kingdom. In this growth, there will be many instances where brethren of the two denominations will find their unity and will build their service together side by side.

"With the strength of regional units to the denomination, it is felt by the Consistory of First Church that the accord, mutual feeling of respect and admiration that resulted from the April 26, 1960 Service of Holy Communion will leave a deep imprint on those who were privileged to attend and upon the new denomination as a whole."

A reception was held in the church on June 12, 1960, for Mr. and Mrs. Carpenter. This was to honor Mr. Carpenter for the Doctor of Divinity degree recently conferred on him by Catawba College.

Dr. Carpenter tendered his resignation at the consistory meeting on June 14, 1960, to accept a call to First Evangelical and Reformed Church in Salisbury, N. C.

During the next several months the pulpit was filled by a supply pastor, Rev. Mr. Porter Siewell, Campus Pastor of Catawba College, while the Church and Ministry

Committee looked for a permanent replacement for Dr. Lonnie Carpenter.

On December 6, Rev. Robert W. Roschy of Carlisle, Pa. visited Burlington and the local consistory at the invitation of the committee. After a trial sermon on January 15, 1961, and after congregation approval, he was invited to be our new pastor. His pastorate was to begin February 15, 1961.

Mr. George Fowler appeared before the congregation on Sunday, February 12, 1961 to express the congregation's thanks to Rev. Porter Siewell for a truly inspiring leadership as our supply pastor since July, 1960. Mr. Roschy was to be installed March 12, 1961 by Dr. H. A. Fesperman, President of Southern Synod.

Mr. Roschy was accompanied to Burlington by Mrs. Roschy; daughters, Adrian and Susan and sons Robert Benton, John David and Timothy Wilson.

Effective July, 1961, the denominational name of the church was changed to First Reformed United Church of Christ. The name to be used locally will be First Reformed Church, Burlington, N. C.

Total membership December 31, 1961 - 624.

Adopted Budget for 1962 - \$40,564.00

Compiled and written
by

Horace L. Nance

OUTLINE OF INFORMATION ON SONS OF THE CONGREGATION
WHO HAVE BECOME MINISTERS.

Rev. Carl H. Clapp

Parents: B. M. Clapp and Della J. Clapp, Alamance County, N. C.

Education: Elmira Elementary, Burlington, N. C.
Burlington High School
Elon College (A. B. Degree)
Lancaster Theological Seminary (B. D. Degree)

Served: Newton, N. C.
Pitcairn, Pa.
Cumberland, Md.

Synod Work: Chairman and member of various committees in Pittsburry Synod.

Rev. A. Wilson Cheek

Parents: Mr. & Mrs. E. M. Cheek, Sr., Burlington, N. C.

Born: July 7, 1914, Alamance County, N. C.

Education: Burlington High School, Burlington, N. C.
Catawba College, Salisbury, N. C., A. B., 1936
Theological Seminary, Lancaster, Pa., B. D., 1939.

Served: Concord, N. C., Trinity, E&R Church
Brookford, N. C., Faith, E & R Church
Hickory, N. C., Macedonia, E & R (Founder)

National &
International

Activities: Has held many executive positions of high responsibility
in the National and World Council of Churches, contributes
to church publications and is interested in Christian
social action in the fields of race and labor relations.

Rev. Carl Reed Martin

Parents: Mr. & Mrs. F. W. Martin (Burlington & Greensboro, N. C.)

Education: Elon High School, 1938
Elon College, 1946, A. B. Degree
Technical Institute, Los Angeles, California
Theological Seminary, Lancaster, Pa., B. D. 1953.

Served: China Grove, N. C., St. Paul's E & R Church
Faith, N. C., Shiloh United Church of Christ

Licensed by Southern Synod, May 23, 1953.
Ordained, First Reformed Church, Burlington, N. C., May 31, 1953.

Rev. Bobby Ray Bonds

Parents: Mr. & Mrs. Gurley G. Bonds, Burlington, N. C.

Born: May 12, 1931, Cabarrus County, N. C.

Education: Burlington, N. C. High School, 1949
Catawba College, A. B., 1953
Yale University, B. D., 1956

Served: Brightwood, N. C. E & R Church
Brick E & R Church (Summer work)
Zion E & R Church, Thomasville, N. C.

Licensed by Southern Synod April 11, 1956
Ordained First E & R Church, July 15, 1956

Rev. George Arthur Fidler

Parents: Mr. & Mrs. Norman B. Fidler, Burlington, N. C.

Born: January 5, 1931, High Point, N. C.

Education: Attended the public schools of Burlington after age nine,
and graduated from Burlington High School in January 1950.
Catawba College in June 1954 with A. B. Degree
Duke Divinity School in January 1958 with B. D. Degree

Served: Mount Tabor Church from December of 1954 to January 1958 as
Student Supply.
Mount Tabor Evangelical and Reformed Church, Lexington,
North Carolina, 1958 -

Licensed by Southern Synod - January 3, 1958

Ordained, First Evangelical and Reformed Church, February 2, 1958.

Rev. Richard A. Cheek

Parents: Mr. & Mrs. E. M. Cheek, Sr., Burlington, N. C.

Born: May 4, 1927, Burlington, N. C.

Education: Graduated Burlington High School 1944
Graduated Catawba College, A. B. Degree in 1947
Graduated Theological Seminary, B. D. Degree in 1950

Served: St. Paul - Keller Charge summer of 1948
Brick Church, Guilford County summer of 1949
Ursinus Church, Rockwell, 1950 - 1955
Heidelberg Church, Thomasville, 1955 -

Licensed by Southern Synod - May 29, 1950

Ordained, First Church, Burlington, June 2, 1950.

MEMORIALS, HONORARIA, AND GIFTS

MEMORIALS

The Organ: In memory of Memory of Mr. and Mrs. Thomas F. Coble, by their children.

The Altar and Reredos: In memory of Mrs. A. C. Neese, by Mr. A. C. Neese and son, Kermit.

Plaster Cast, De Vinci's "Lord's Supper": In memory of Mr. C. E. Fogleman and son, Harvey A., by Mrs. C. E. Fogleman and family.

Altar Brass: In memory of Mrs. Emma H. McAdams, by her children, Mrs. Hardin, Mrs. Mitchell and Mrs. Covington.

The Pulpit Bible: In memory of Mrs. Maggie Andrews by her husband, W. A. Andrews and children.

The Lectern Bible: In memory of Mrs. J. A. Vanderford by her granddaughter, Mrs. W. G. Ward.

The Pulpit and Lectern Lamps: In memory of Mrs. J. A. Vanderford by her daughter, Mrs. Laban W. Love.

A Silver Communion Set: In Memory of Lacy D. Brown by his wife, Mrs. Lacy D. Brown.

Nave Window: "The Good Shepherd": In memory of Elder J. Cyrus Shepherd by his widow, Mrs. Isabelle Shepherd.

Nave Window, "Rich Young Ruler": In memory of Elder Zimri M. Foust, by his family, Church School and Friends. Church organized in his home 1889.

Nave Window, "Jesus Blessing the Children of the World": In memory of Ruth Andrews Rich by Mr. and Mrs. T. C. Andrews and family.

Nave Window, "The Prodigal Son": In memory of Elder Daniel Edward Clapp by his wife and children.

Nave Window, "The Nativity": In memory of Loy B. Baumgarner by his widow and son, Jerry.

Nave Window, "In The Garden": In memory of Mr. and Mrs. James M. Fowler by their children.

Nave Window, "The Ascension": In memory of Ben Berg Bryan by Duncan C. Bryan and family.

The Rose Window: In memory of Dr. George William Welker, D. D., Minister to the Guilford Charge, 1842 to 1893, by his family.

Church School Window: In memory of Norma Jean Burch by her parents, Mr. and Mrs. Bethel C. Burch.

The Two Clergy Seats: In memory of Miss Annie Lee, daughter of Mrs. Mollie Hornbuckle, by the Flora Sharpe Bible Class.

Church School Window: In memory of O. Graham Faucette by Mr. and Mrs. Zeb Fowler and Mother.

Church School Window: In memory of Mrs. James Wesley McAdams by her daughter, Mrs. Herbert W. Coble and her other children.

Church School Window: In memory of Carrie V. Hornaday by her father, Mr. R. G. Hornaday.

Church School Window: In memory of Ann Morton Glenn by Mr. and Mrs. J. Morton Glenn

Five Church Hymnals: In memory of Mr. and Mrs. J. R. Mebane and Robert Faust Mebane by their children.

Church School Window: In memory of Mr. and Mrs. Robert J. Johnson by their grandchildren, Gertrude and Robert T. Johnson, Jr.

Church School Window: In memory of Top E. Smith by Mary, Ruth and James Smith.

Church School Window: In memory of Mr. and Mrs. J. M. Councilman by Mr. and Mrs. H. E. Councilman and family.

 MEMORIALS, HONORARIA, AND GIFTS

HONORARIA

The Pulpit: In honor of Rev. George E. Dillinger by the Woman's Missionary Society.
 Set of Chimes: In honor of Herbert W. Coble by Mrs. H. W. Coble and daughter,
 June Carol.
 Choir Pews, Communion Rail and Cushions: In honor of Rev. Banks J. Peeler by
 Circle No. 5.
 Candle Lighter: In honor of Mr. Jacob J. May, charter member, by his children,
 Cora and Lula.
 Nave Window, "Washing the Disciples' Feet": In honor of Rev. James D. Andrew,
 D.D., minister to this church 1898 to 1913, by the Baracca Class and Friends.
 Nave Window, "In The Temple": In honor of Dr. H. M. Montgomery by his wife,
 Addie Smithson Montgomery.
 Nave Window, "The Resurrection": In honor of Rev. and Mrs. Harvey A. Welker by
 the Pathfinders Class.
 Two Hymnal Boards and Letters: In honor of Rev. Carl H. Clapp by his parents,
 Mr. and Mrs. Banks Clapp and sister, Grace.
 Church School Window: In honor of Mrs. Cecil H. Andrews, by her children.
 Church School Window: In honor of Mr. and Mrs. G. Otis White, by their children.
 Litany Desk: In honor of Rev. A. Wilson Cheek by Mr. and Mrs. Ernest M. Cheek
 and family.
 Outside Front Electric Lights: In honor of Mr. and Mrs. W. R. Garrett by their
 children.
 Church School Window: In honor of Mr. and Mrs. Samuel P. Whitt, by Mr. and Mrs.
 Thomas N. Turner and Edna Mae Whitt.
 Church School Window: In honor of Mr. and Mrs. T. C. Andrews by their children.

GIFTS

Corner Stone: By Mr. and Mrs. W. W. Askew and son, Kyle.
 The Lectern: By the Woman's Missionary Society.
 Baptismal Font: By Rev. and Mrs. George E. Dillinger and family.
 The Nave Pews: By the Lightbearers Class.
 The Balcony Pews: By Mr. and Mrs. Joseph A. Thompson.
 Pair of Seven-branched Candelabra: By Mr. and Mrs. Edwin H. Hanford.
 The Floor Covering: By Mr. and Mrs. Luther A. Sharpe and family,
 Two Matched Flower Stands: Mr. and Mrs. Vernett Sharpe.
 Altar Furnishings: By the Emmanuel Bible Class.
 The Pulpit Hymnal: By Mr. and Mrs. Luther A. Sharpe.
 Guest Book and Desk: By the Girls' Missionary Guild.
 Six Hymnals: By Mr. and Mrs. Howard L. Irwin and family.
 Five Hymnals: By Mrs. Joseph Coble.
 One Hymnal: By Mrs. Belle Shepherd.
 One Speaking and Broadcasting Outfit: By the Young Men's Bible Class.
 Outdoor Bulletin Board: By Circle No. 4 of the W.M.S.
 Electric Sweeper: By the Youth Fellowship.
 Three Hundred Sunday School Chairs: By Mr. and Mrs. M. Glenn Pickett and son,
 Glenn, Jr.
 Fifty Sunday School Chairs: By the Young Men's Bible Class.
 Fifty Sunday School Chairs: By the Baracca Class.
 Church School Window: By Mr. and Mrs. John Wm. Davis and family.
 Church School Window: By Mr. and Mrs. Ashton P. Truitt and family.
 Church School Window: By Miss Lillian Isley.
 Church School Window: By Mr. and Mrs. W. Paul Jenkins and family.

THE COBLE MEMORIAL ORGAN

*DESCRIPTION OF THE ORGAN

The organ was built by M. P. Moller, Inc., of Hagerstown, Maryland, whose factory is the world's largest and who has produced 6,900 organs, many of which rank among the world's largest and most noted. These organs are found in churches and educational institutions throughout the United States and in ten foreign countries.

The musical specifications of the instrument were made by a representative of the builder after a visit to the church and a study of all conditions, and considering the size of the organ, are a model of completeness, combining power, wide musical variety, and every musical essential of the church service.

The action is electro-pneumatic after the latest design, and which was developed in the Moller plant and is noted for its simplicity, but at the same time ruggedness of construction, easy playing, prompt response, and contains every known refinement in organ mechanisms, including pure silver electrical contacts, a new type of electric magnet, and many other refinements which are exclusive with the builder.

Totally, the instrument challenges comparison, as every pipe was designed and made special for the organ under the supervision of an artist of international reputation, and while the characteristic tone color of each stop has been developed to a high degree, in playing full organ the result is one volume of pure organ tone, no single stop predominating.

The instrument is placed in a special chamber, and there are no connections between the organ and the console excepting electrical wires. Under this arrangement the organ is under the easy and immediate control of the organist, and the speech of pipes is as prompt as that of the best piano, and the touch of the keys even lighter.

The Great Organ has seven stops, containing 292 pipes, 61 notes and a set of Chimes with 21 bells.

The Swell Organ has ten stops, containing 365 pipes, 380 notes.

The Pedal Organ has four stops, containing 44 pipes and 96 notes.

There are twelve couplers; four pistons to control Great and Pedal stops; four pistons to control Swell and Pedal Stops; and the following accessories: Two Balanced Expressional Pedals, Balanced Crescendo pedal and Indicator lights; Sforzando Pedal and Indicator light; Great to Pedal Reversible; Voltmeter; Concave Radiating Pedal; and an electric motor, blower and an action current generator of ample capacity.

*As appeared in the Program of Dedicatory Services, October 12 to October 17, 1941.

A Short History of the Development
of the
Musical Program of
First Reformed Church, Burlington, N. C.

The music of this church has developed during the past few years in an unbelievable manner. This period of expansion and development, so rich in promise of every kind, brought with it a new era in the community as well as our church.

In earlier years there was no organized choir or regular organist. The pastors would assemble all of those who were willing to lead the congregation in singing the hymns. No "special" features were heard. Among those serving as organists were Mrs. Mattie Vanderford Love, Mrs. Mary Welker Liddell, Mrs. Mable Welker Coble, Walter Ruth, Miss Sallie Cox, Mrs. Daisy P. Carrigan, Miss Lalah Patterson, Miss Grace Clapp, Mrs. Rodney L. Coleman, Mrs. Robert Johnson, and Miss Helen Coble.

In 1923 Mrs. Herbert Welker Coble, supervisor of music in the Burlington City Schools, transferred her membership from Front Street Methodist Church where she was serving as organist and joined the Evangelical and Reformed Church with her husband, Herbert Welker Coble. She became choir director and organist. A regular choir came into existence and was duly organized. In eight years vestments were adopted. Mrs. Coble continued the work until the end of 1953. During these years a continuing improvement was seen. Serving as Directors from 1923 to 1960 were Mrs. Coble, Edmund B. Swartz, Jr., Thomas Edwards, LeRoy Weil, James Cole, E. F. Rhodes, Norman B. Fidler.

Following Mrs. Coble's resignation in 1953, Mrs. Kermit Neese served as organist and resigned the work in 1960. For two years during this time Ronald Black was director.

The present director of the three church choirs is William Fitzgerald. Mrs. Donald Fambrough assists in the choir work and serves as church organist.

(Compiled by Mrs. Herbert Coble)

A SHORT HISTORY
OF
THE HAW RIVER UNITED CHURCH OF CHRIST

SEPTEMBER 11, 1962

Rev. Daniel W. Jones, Pastor

By:

Mr. Frank Bain
Mrs. J. C. Wilkins
Miss Pearl Smith

HISTORY
HAW RIVER UNITED CHURCH OF CHRIST

In the year 1890 the village of Haw River was fast becoming a live textile community. At that time the only Church in the immediate community was a Union Church where the Methodist Church now stands. On October 27, 1894 the Rev. P. H. Flemming, who had been instrumental in surveying the community, decided to hold a meeting in a large store-room above Mr. Brock Hughes' store. A new Church was organized with twenty-six charter members as follows;

H. V. Simpson	Marcy Bason	Bettiè Moize
Mary F. Terrell	A. W. Bason	Mattie Moize
Mrs. A. Q. Purcell	Sarah Ann Keck	G. S. Smith
Mrs. G. S. Smith	Annie Isley	Amanda Rogers
Susan Simpson	W. H. King	Roberta B. McClure
Nannie Gillespie	Mrs. S. A. Blackman	J. A. Holt
Julia A. Woods	Fanny Wright	Ida McPherson
Emma Thomas	J. W. Johnson	C. D. Johnson
Marcy Carpenter		

In November 1895 at the Conference held at Long's Chapel, Mr. H. V. Simpson presented a petition for membership of the new Church at Haw River.

The first pastor of the Church was the Rev. C. C. Peele. In the Spring of 1896 work on the Church building was begun and completed about four months later. At the time it was the most imposing structure of the town. Sessions of Public School were held at times in the basement of the building. When new, the building cost approximately five thousand dollars. This debt was completely paid off by 1900. The dedication sermon was preached that year by Dr. W. W. Staley, President of Elon College, at a special dedication service.

The Rev. G. W. Clements of Morrisville served the Church from 1899 to 1910. His was the longest pastorate to the present day. Dr. W. C. Wicker was pastor until 1914. The Rev. J. Frank Morgan served from 1914 to 1915. During this time the membership increased from 63 to 102. The Rev. F. C. Lester served from 1915 to 1918.

Perhaps best known to Alamance County residents of all the ministers was Dr. P. H. Flemming. In addition to helping start the Church, he served as its pastor from 1919 to 1928. The Rev. C. C. Dollar served from 1928 to 1929, The Rev. Roy Coulter was pastor from 1929 to 1932. The Rev. G. C. Crutchfield served the Church as pastor a part of 1932 and the Rev. J. Everett Neese served as pastor from 1932 to

1935. The Rev. E. J. Sanderson served as pastor from 1935 to 1939, The Rev. Duane Vore was pastor in 1940 and the Rev. W. A. Grissom served as pastor until 1942. All of these men were students at Elon College at the time of their ministry in this Church.

Both before and during World War II Dr. D. J. Bowden, former Dean of Elon College, served the Church as supply Pastor. The Rev. Earl Farrell was called to be the pastor in 1946. He served until 1949. The Rev. W. P. Smith served as pastor from 1949 to 1952. During the pastorate of Mr. Farrell a parsonage was built on land donated by Mr. Earl G. Wilson. During the years 1949 to 1952 the parsonage debt was paid off. It was dedicated February 17, 1952 by Dr. W. T. Scott and the Rev. W. W. Snyder. On the same day, Dr. D. J. Bowden returned to dedicate the new rooms which had just been completed in the basement of the Church. This now brought the total rooms in the basement to four classrooms, a kitchen, and a combination assembly room and classroom.

The Rev. Dwight L. Jackson served from 1952 to 1955 and was succeeded by the Rev. H. V. Harman who served until June 1959. On September 1, 1959 the Rev. Daniel W. Jones, Jr. came to our Church and is the present pastor.

Earl Danieleley, at the time a lay worker but now President of Elon College, twice served our Church in the capacity of interim minister,

On May 2, 1955 the Church completed payment on a lot adjoining the Church. It was purchased from Miss Julia Blackmon at a cost of one thousand dollars.

On July 10, 1957 the Church purchased the Sam Hughes' property as a site for a new Church building.

On October 29, 1961 the Church voted to buy the Joe Brooks' property at a cost of eleven thousand two hundred and fifty dollars. This property was thought a more desirable location for the Church than the Sam Hughes' property.

During the pastorate of the Rev. F. C. Lester the Women's Fellowship and the Christian Endeavor Society for the young people were organized.

In 1946 Miss Eva Wiseman was elected Choir Director and served for twelve years.

In 1954 an electric organ was installed. This was completely paid for by November 6, 1955. Miss Ruth Williams is the organist. Miss Wiseman also started the Church Library in August 1954 and gave some of the first books.

The year 1953 saw changes, renovations and additions. The Banner Class remodeled and equipped the kitchen. The Young Adult Class redecorated the Assembly Room downstairs, and the Adult Class of the Sunday School purchased the Altar and Lectern for the Sanctuary.

Many memorials add to the historical interest, beauty and usefulness of our Church. For instance, the stained glass window in the center of the Chancel was given in memory of Gov. Thomas M. Holt by his grandsons. The window to the right of the Thomas M. Holt window was given in memory of the Rev. Joseph Thomas by the Thomas family. The Rev. Mr. Thomas was known as the White Pilgrim because of his habit of always wearing white. The window to the left of the Holt memorial was given in memory of the first deacons: J. W. Johnston, George S. Smith, H. H. Simpson, James H. McClure, R. Q. Haley, H. W. Gillespie, John B. Sharpe, and W. E. Cook by the families of those men.

The memorial window honoring Dr. P. H. Flemming was given by the Banner Class. Mrs. J. W. Simmons is the teacher of that Class.

There is a memorial window in memory of the Rev. C. C. Peele who was the first pastor to serve this Church.

The window to the right of the Chancel in the Sanctuary was given in memory of G. W. Goss who gave his life in the service of his country during World War II. This was given by the Young Men's Class whose teacher at that time was Mrs. Artelia Poole.

The Honor Roll Board honoring the young men in our Church who served their country in World War II was given by the Banner Class.

The oil painting of the Good Shepherd was given in memory of Etta Bain Shatterly by her children, two sisters, and brother. The picture was painted by her daughter, Mrs. Alma Shatterly Hayes. This was presented to the Church September 13, 1953.

The Altar Cross was given in memory of Mr. A. J. Gillespie and in honor of Mrs. Minnie Gillespie by their children in 1952.

The Candlesticks were given in memory of Mr. George S. Smith and Mrs. Julia Ann Smith by Miss Pearl Smith and Mrs. Iva Purcell in 1952.

The Altar Vases were given in memory of Mr. H. W. Gillespie and in honor of Mrs. Nancy Holt Gillespie by Mrs. Gena Porterfield in 1952.

The Offering Plates were given by the following;

Mr. and Mrs. W. E. Vinson in memory of Mr. J. H. Ore and Mr. W. H. Vinson,
Mrs. E. D. Abernathy and Mrs. W. J. Pearson in memory of Mr. Walter Moore and
in honor of Mrs. Walter Moore.

Mr. and Mrs. Matthew Dawon in memory of Mr. and Mrs. Aubrey L. Dawon.

Dr. and Mrs. J. C. Wilkins in honor of Mrs. Artelia Poole.

Mr. and Mrs. Frank Bain in memory of Mr. and Mrs. R. R. Bain and Mr. and Mrs.
Oscar Stith.

These plates were given in 1952.

The Baptismal Font was given in memory of Misses Emma Thomas and Mary Ann Thomas by Mr. and Mrs. Robert Blue.

The Communion Table was given in memory of Miss Ida Wilkins by her brothers.

The present membership of the Church stands at one hundred and ninety-four.

H I S T O R Y

LONG'S CHAPEL UNITED CHURCH OF CHRIST

Route #5, Burlington, N. C.

Rev. W. M. Loy, Pastor

Prepared by

Mrs. Iris Fonville

HISTORY LONG'S CHAPEL UNITED CHURCH OF CHRIST

Sometime before 1887, down on the old L. M. Johnston farm one-half mile east of this church, stood a little one room school house with a large fire place.

Here, the men, women and children of this community met to worship and have Sunday School during the summer months.

In the spring of 1887 they asked Dr. William S. Long from Graham to come and speak for them. This was a big day, for it was considered a long trip for horse and buggy days. Dr. Long came and on that afternoon the congregation made plans to build a Christian Church and call it "Long's Chapel", after Dr. "Bill" Long.

The little one room school proved too small before the summer months were over, so the people sat on slabs under a bush arbor in the school yard while work progressed on the church.

The men in the community did the work with Mr. Bill Smith (Baxter Smith's father) as leading carpenter. He was one of the best in those days and worked all summer, carrying his lunch and a bottle of water under his arm each day. He worked from sun to sun for \$1.00 per day.

By fall the one room structure was finished. This is the main room in our church. It was considered a fine church for that time.

The land for the church was given by Mr. Frank Rogers. Later several acres were purchased from him for cemetery enlargements, hut, parsonage, etc.

On November 10, 1887, the congregation moved into the new building for the first service. This was a great event. Everyone was happy and shouted for joy.

On this tenth day of November 1887, there were 44 charter members who joined the church. They were:

W. J. Fitch and wife, Mary Elizabeth, Flora Fitch Blanchard, Cornelia C. Barton, Barbara A. Allen, Virginia A. Rogers, Martha C. King, Permelia C. Dickey-----all by letter from Union Ridge. George T. Hurdle and Mollie D. Foster - Also by letter from Union Ridge. Rachel Rebecca Johnston----from Cross Roads, Reverened J. W. Fonville----from Providence.

The following on profession:

Frederick W. Fonville, Charles D. Johnston, Levi W. Allen, Cora V. Foster, Martha A. Pace, William H. King, William J. Allen, Minnie King (Horne), Mollie Rippy, Nancy Thompson, Henry C. King, Josiah Pace, John A. Allen, James A. Dickey, Lelia M. Hall (King), Betty Lashley, Edwin Lee King, Julius L. Allen, Caroline S. Wyatte, Cora E. Faucette, Maggie E. Chandler, James P. King, John F. Keck, Sallie A. Wyatte, Julia A. King, Samuel H. Fitch, Lemuel Johnston, Charles M. Fitch, Jerry D. Fonville, Paladora D. Huffman, Lura Smith, and Alice R. Barton.

While only one of the 44 charter members is still living, Mrs. Minnie King Horne, 4 are still living who joined prior to 1900. These are still on our roll: Cornelia Allen Aldridge --1889, Rosa Mae Pritchett Shaw--1896, Bethel Blanchard--1896, Daisy Patton Douglas--1896.

Since that memorial day in November 1887, 578 members have been a part of Long's

Chapel Church.

At present we have on roll 237 members, the largest number at any given time. Of these 237, 148 have been added since our present pastor began his services here. On March 21, 1954, just a few months after Mr. Loy assumed the pastorate, 42 were received into the church at one time. Dr. Long served as pastor until the fall of 1895, preaching each first Sunday for \$90.00 per year.

The treasurer's report for the first year is as follows:

To regular pastor, W. S. Long.....	\$78.50
Supply pastor, J. W. Fonville.....	25.50
Missions.....	9.00
Other expenses.....	<u>4.00</u>
Total.....	\$117.00

The first deacons of this church were:

W. J. Fitch
James A. Dickey
L. W. Allen
H. Clay King
George T. Hurdle

They were ordained on Sunday, February 20, 1888.

On May 19, 1888, the cemetery was planned and plotted by a committee of three: J. W. Fonville, W. J. Fitch and L. M. Johnston.

Not long after the church was built, a committee was appointed to purchase an organ. They were: Virginia Hall Johnston, Minnie King Horne and Flora Fitch Blanchard.

Mrs. Horne was the first organist and played for seven years. Since then other organist have been: Bessie Roney, Maggie Allen, Ava Rogers, Daisy Ray, Georgia Ray Pettigrew, Daisy Wyatte Hester, Naomi Summers McAdams, Eunice Rogers King and Sandra Jeffreys with Sonyia Foster Lewis assisting. Mrs. Jeffreys was elected November 4, 1933 and has been regular and faithful since. A piano was bought in 1924.

Ladies Aid was first mentioned on February 23, 1895. They paid \$13.39 on pastor's back salary. It seems their chief function was to raise the mission funds.

The first improvement on the original structure was in August 1913. A pulpit recess and choir stand were built at a cost of \$83.16. The women had a bazaar and supper to equip the choir stand. They received for their efforts \$22.77.

Equipment was as follows:

15 yds. carpet @ 67 cents	
2 boxes tacks @ 5 cents	
8 screws	
12 rings for 45 cents	
6 chairs for \$4.00	
2½ dozen Assembly song books @ 15 cents	
Total cost \$22.52	Balance from drive 25 cents

In November of 1919, C. H. Roney, J. Walter Johnston, Bethel Blanchard, C. J. Jeffreys and G. L. King were appointed to see that two wings were added to the church, steeple built, and redecorated on the inside. 1920 proved to be a bad time for this work, because it was not until 1928 that the church was free of debt. It was dedicated on May 6, 1928. The hut was built in 1939 at a cost of \$419.48. The Woman's Fellowship added a kitchen to that in 1953. The Young people outgrew the choir room they were meeting in, so in 1957 a large room was added for them to the west of the hut.

In 1945 the parsonage was built and paid for by August of that year.

In 1948 the church was redecorated. Sheetrock was put on the interior and the ladies bought a rug for choir, pulpit and isles.

In 1950 a choir room was added through the courtesy of Mr. and Mrs. Odell King.

Outdoor concrete rest rooms, water fountain and a huge shed for outdoor socials have been added by the Men's Fellowship.

The church voted on April 3, 1955 to begin a building fund for a new church. The need for additional Sunday School room was almost immediate and it did not take much foresightedness to see that within five years more church space was a must.

Six years after Long's Chapel officially designated a building fund for a new church, a ground breaking ceremony was held, March 19, 1961. Due to our Heavenly Father for needed wisdom, the Spirit of Christ to motivate and control us, and a degree of prosperity; to the fine work of the Building Committee, the entire congregation "with one accord in one place", and to our many friends who have most assuredly been with us, the first service was held in our new church on April 15, 1962. On Sunday, May 17, 1962, Long's Chapel held its formal opening and consecration service.

Rev. W. M. Loy, pastor of the church, was in charge of the service. Greetings were brought from various organizations by their representatives. Those speaking were: Rev. Kenneth Register for the area churches, Marsh McLelland, Clerk of Court, for the county government, Rev. Clyde L. Fields for the Southern Convention, Rev. Winfred Bray for the North Carolina Virginia Conference, W. B. Terrell for Elon College, Rev. C. L. Fields for the Congregational Christian Home, and Rev. William J. Andes as an individual. At the close of the service, Mrs. T. P. Nelson, granddaughter of Dr. W. S. Long was recognized.

Immediately following the program, officers and teachers of the Sunday School received in appointed places throughout the sanctuary and educational plant.

The women of the church served cookies and punch from a beautifully appointed table in the dining area to friends and fellow members.

The altar of the new church is dedicated to the memory of William J. (Bill) Fonville, Sr., who died last year and who was chairman of the Building Committee.

In the Spring of 1962, the original church and the hut were sold and moved. Robert C. Warren bought the church and Alton Rice bought the hut.

During the past 70 years Long's Chapel has had 16 regular pastors: William S. Long, W. T. Herndon, P. H. Flemming (served 2 terms) 1891-96; 1924-36---C. C. Peele (one year), P. T. Clapp, J. W. Holt (Served twice), J. U. Newman, W. C. Wicker, W. C. Hook, J. F. Apple, G. C. Crutchfield (1936-39), Duane Vore (1939-40), William Grissom (1940-42), Dr. D. J. Bowden (1942-44), Ellis N. Clark (1944-47), Guy Veazey (1947-50), E.J. Clawson (1950-53), W. M. Loy 1954-----.

Weddings in the original church were not too numerous until recent years. They are in order: Miss Eunice Rogers and Paul King, Miss Doris Chandler and Preston Wicker -- Miss Florine Chandler and Tommie Foust (Double Wedding). Miss Annie Ruth Chandler and Fred Glapp, Miss Doris Jane King and Harold Cole, Miss Doris Odell King and Elmer Massey, Miss Ann McCauley and Roy Cook, Miss Martha Veazey and John D. Vance, Miss Joan Lewis and Clelon Wrenn, Miss Jackie Lewis and Larry Albright, Miss Sonaha Foster and Allen Lewis, Miss Patsy Wyatte and Jeffrey Oakley, Miss Janice Allison and Collins Pope, Miss Jane Chandler and Walter Hanford, Miss Joyce Marie Anderson and Glendale Dickey, Miss Janice Lewis and Donald Brooks.

Married in the new church: Miss Brenda Oliver and Neil Carey.

On March 16, 1956, a group of men appointed by the Laymen's Fellowship of Long's Chapel Church met with the purpose of organizing a scout troop for our church. Out of this meeting came the appointment of a committee for the Scout Troop, as follows: G. O. Thompson, W. J. Fonville, Elton Rudd, Sam S. Anderson, Dace Lewis, and Lee Russell. These men set to work organizing the Troop, contacting parents with boys within the age limit and obtaining a scout master to run the Troop. Jack H. Terrell was contacted and accepted this leadership. Then came the Troop charter and the boys to make up this organization. Of all the boys of our Scout Troop, we are most proud of its charter members which are listed below:

W. Jerry Fonville, Jr., Troop Assistant Scout Master; Jerry Rudd, Senior Patrol Leader; David Brown, Patrol Leader; Bill Anderson, Patrol Leader, Johnny Lewis, L. C. Pierce, Larry Squires, W. B. Wyatte, Jr., Earl Walker, Woodie Warren, and Jimmy Cobb. With the cooperation of these boys and the wonderful Scout training that goes with this Troop, the membership doubled itself within the year.

Troop 71 of Long's Chapel has become one of the leading troops of Alamance County.

Six years after Troop 71 was organized, there are 16 active Scouts, three of whom are members of the Order of the Arrow. The leaders of the Troop are: Donald Faulkner, Scout Master; Jerry Rudd, Assistant Scout Master; W. E. Black, Jr., Senior Patrol Leader; Ralph Faulkner, Assistant Senior Patrol Leader; Don Faulkner, Patrol Leader; Allen Hester, Patrol Leader; Fairley Carey, Assistant Patrol Leader; Johnny Turner, Assistant Patrol Leader.

H I S T O R Y
(1915 - 1962)

MEBANE CONGREGATIONAL CHRISTIAN CHURCH
(THE UNITED CHURCH OF CHRIST)

Rev. George Phillips, Jr., Pastor

Prepared and Written by:

Miss Lillie D. Fowler,
Church Secretary

HISTORY
MEBANE CONGREGATIONAL CHRISTIAN CHURCH

The Mebane Christian Church was organized by Rev. W. G. Clements of Morrisville, N. C. - May 16, 1915.

On Sunday, May 16, 1915 the Charter Members met in the assembly hall of Bingham School, Mebane, N. C., Orange County, and organized a church to be known as the Mebane Christian Church. The church was first a member of the Eastern North Carolina Conference, but later was taken into the North Carolina and Virginia Conference.

On the same date and at the same place - May 16, 1915 - The Sunday School was organized. The following officers and teachers were elected: J. O. Fowler, Superintendent; Robert H. W. Jones, Assistant Superintendent and Secretary. Three classes were formed with teachers as follows: Miss Mary S. White, Miss Della Fowler, and Mrs. J. O. Fowler.

List of preachers: Rev. W. G. Clements, Rev. J. Frank Apple, Rev. Herbert Schultz, Rev. P. T. Clapp, Rev. T. Fred Wright, Dr. W. C. Wicker, Rev. H. G. Robinson, Dr. W. M. Jay, Rev. R. A. Whitten, Rev. B. J. Howard, Rev. Billy Meacham, Rev. Ellis Clark, Rev. Rosser Lee Clapp, Rev. Baxter Twitty, Rev. R. C. Mason, Jr., Rev. Jas. R. Hailey, Rev. George Phillips, Jr., Rev. Knight Jackson, Rev. H. V. Harmon, Rev. Sam White, Rev. Allen Hurdle, and Rev. Glenn Garrett.

Charter Members: J. O. Fowler, Lillie Hurdle (Mrs. J. O. Fowler), A. A. Lynch, M. Ellen Lynch (Mrs. A. A. Lynch), Mrs. H. L. Jones, Robert H. W. Jones, Winnie Phillip Bear (Mrs. Dover Heritage), N. B. Stroud and Mrs. N. B. Stroud. Served as Superintendent of Sunday School: J. O. Fowler, Lloyd Moore, Wayne Moore, Jerry Williams, Charlie R. McAdams, Sr.

Deacons: Bro. A. A. Lynch came into the church as a deacon from Mt. Zion Christian Church. R. H. W. Jones was ordained September 6, 1916 by Rev. W. G. Clements, assisted by Rev. J. F. Apple. J. O. Fowler was ordained July, 1922 by Rev. P. T. Clapp, assisted by Rev. John G. Truitt who was conducting a series of services in a tent on the church grounds at that time. On September 23, 1928, Bro. T. C. Farrell was ordained by Dr. W. M. Jay, assisted by Rev. Alfred Hurst of Elon College. In September of 1961, the Rev. Allen Hurdle ordained Charlie R. McAdams, Sr.

and Mr. P. D. Kaiser to serve as deacons.

Up to 1920 there was only one morning service each month; at this time it was decided to have both a morning and evening service. It was decided to build a brick church, building the Sunday School room first. The Building Committee for Sunday School room consisted of Bro. A. A. Lynch, R. H. W. Jones, and J. O. Fowler. When the church proper was built, Miss Lillie Fowler was added to the committee.

The church building being enclosed, the first service was held in the sanctuary July 22, 1922. In 1925 through the efforts of Mr. E. Y. Farrell, a devoted friend of the church--and with the united efforts of the membership, the church was painted and the inside work completed. In the summer of 1918 pews were purchased for the sanctuary and in May of 1930 cement steps were erected which added greatly to the appearance and value of the church building.

GIFTS - On June 25, 1915, Mrs. Mary E. White gave lots #1 - 2 - 3 on plot now on the corner of East Center and Tenth Street to the Town of Mebane, N. C. in Orange County. Later, Misses Mary S. and Katherine D. White, daughters of Mrs. Mary E. White, donated lots #4 and 5, to be used for additional buildings when needed. In both these deeds it was stated that in case there ceased to be religious service on these lots that the land was to be given to the Cemetery of the Town of Mebane which joins these lots. Deeds recorded in Orange County Courthouse at Hillsboro, N. C. By faithful work of the members and gifts of friends, furniture was provided for the church as follows: An organ bought through the efforts of Mrs. H. L. Jones. Later a piano was given by Miss Lillie Fowler and Mr. E. Y. Farrell. The pulpit furniture was a gift of Misses Alice and Della Fowler. The pulpit Bible was a gift of Mr. E. Y. Farrell. The pulpit was given by the Fitch-Riggs Lumber Company. The folding doors between the Sunday School room and sanctuary were a gift of Mrs. Anna Newland, and money for the erection of cement steps was given by Miss Lillie Fowler.

On the north side of the sanctuary is a triple, green and white memorial window. In the center division is a plaque bearing the inscription: "In Memory of Rev. Jas. O'Kelly 1834-1876, Founder of the Christian Church - given by the church and friends."

On the left - "Rev. T. J. Fowler, 1800-1878 - erected by members of the family of the Rev. T. J. Fowler." On the right - "J. H. Fowler, 1841-1914 - a gift from his children."

"The Mebane Christian Church has the distinction of having enrolled on its membership, we believe, more blood descendants of James O'Kelly than any church in the Southern Convention, there being 25 members. This connection came by the marriage of Rev. T. J. Fowler to Aurelia Dow O'Kelly, granddaughter of Jas. O'Kelly, and they consist of members of the families of Rebecca Fowler, daughter of Rev. T. J. Fowler; J. H. Fowler, son of Rev. T. J. Fowler; and A. A. and T. A. Lynch, sons of Artelia Fowler, daughter of Rev. T. J. Fowler."

On December 7, 1916 work began on the building of the Sunday School Department, consisting of a one story and basement. The first brick was laid by little Owen Fowler, four year old son of Mr. and Mrs. J. O. Fowler. The first service was held by the Rev. W. G. Clements in the Sunday School room on the first Sunday of March, 1917--again on the fourth Sunday of March, 1917 a series of services was conducted by the Rev. Neil Rowland and the pastor, Rev. W. G. Clements.

On the 29th day of June, 1930, friends, former pastors, and members gathered for the Dedication of the Mebane Christian Church. The church was glad to have present Rev. T. P. Clapp and Dr. Wm. Jay. Messages were read from Dr. W. C. Wicker and Rev. T. Fred Wright expressing their wish of success for the church. The message for the Dedication was delivered by Rev. R. A. Whitten, Pastor. It was a day long to be remembered when the church was dedicated to the work and worship of God and to His glory only.

The church has sponsored Youth Fellowship and the Woman's Missionary Society. Several of our boys have been very active in Scout work and received Scout honors. During one of the periods when Rev. Ellis Clark served this church, he, with the assistance of the young boys of the church, completed the basement to be used for recreation, social dinners, or a classroom when needed.

In the summer of 1961 under the supervision of Deacon Charlie R. McAdams, Sr. and the pastor, Rev. Glenn Garrett, the entire interior of the sanctuary and Sunday

School rooms were redecorated which added much to the beauty of the building.

The membership of the church has always been small, but it has always been composed of faithful members who have worked for the upbuilding of the Kingdom. The church has always met its appointments in full, with the exception of one year, when we were without a pastor. We have always contributed liberally to the Congregational Christian Home for Children and the Christmas Fund for "Soldiers of the Cross", as well as other obligations, and contributed to many calls for the advancement of Christian work. The Mebane Congregational Christian Church considers itself fortunate, although one of the churches of the smallest membership, to have had pastors to fill its pulpit from the outstanding ministers of the church and students from Elon College and Duke Divinity School. Its central location has made this possible.

It has always been the desire of the leadership of the church to have only the presentation of the Gospel according to approved methods. It has adhered to the teaching of the cardinal principles of the church--it has always striven for a dignified ministry and a simple but religious program in all sources of its work. This has been and we hope will continue as long as the Mebane Congregational Christian Church continues to function as a church.

Let us not think we have come to the end of our usefulness, but may it be the earnest resolve of the membership that we will strive untiringly that the work here may truly be a light that shall shed its brightness through the community, our town, and to the uttermost parts of the world.

H I S T O R Y

MT. ZION CHRISTIAN CHURCH

By

Lillian Sharpe

HISTORY
Mt. Zion Christian Church
by
Lillian Sharpe
1960

Mt. Zion Christian Church was organized in 1832 by Rev. Thomas Reeves, with these twenty-one charter members: Thomas Reeves, Elder; John Walker, John Paul, John G. Walker, Robert Walker, Duke D. Reeves, Thomas Lynch, Joseph Hamilton, Calvin Hamilton, Cyrus Reeves, Samuel Hartgrove, Martha Reeves, Jane Walker, Winniford Reeves, Charlotte G. Walker, Eliza Reeves, Anna Debrualr, Polly Walker, Elizabeth Hamilton, Susan Hamilton, Sarah Hartgrove.

According to the deed dated May 9, 1833, by Thomas Lynch and John Walker, commissioners of the church, there seem to have been two and one-half acres of land in the beginning. There are now seven and one-half acres.

According to the records no one joined the church from 1832 to 1840, but in that year Rev. Robert G. Tinnin and wife, Celia J. Tinnin joined. In 1841, eleven joined the church, and among them was Rev. Daniel W. Kerr, who three years later, in 1844 founded the Christian Sun about one-half mile from Mt. Zion, at Junto Academy where he became principal in 1838. At a called conference, May 14, 1842, Thomas Lynch was appointed Chairman of the committee for The Christian Sun, with D. W. Kerr as editor. On February 14, 1844, the first issue was published, with Dennis Heart of Hillsboro, N. C. as printer. Elder Kerr remained editor until his death. An article, "Christian", was his first editorial.

A few years prior to 1944, the Men's Bible class of First Burlington Church Sunday School began the work of raising the money to place a marker at the spot on which stood Junto Academy. During conference at Mt. Zion in 1944, the marker was dedicated. When the program directing the work of the conference was arranged, the committee provided a place on the program for the adjournment of the body to the place of the marker for its dedication. This took place at 11 o'clock on the first day of the session when the entire body drove from the church to the farm of I. T. McAdams for the ceremony.

Dr. F. C. Lester, Superintendent of the Southern Convention, delivered the principle address. Dr. John G. Truitt read a beautiful prayer prepared for the occasion by Dr. W. E. Wissemann of Greensboro, N. C. Dr. Lester's address was very timely, for the beginning of the publication of a church paper marked the beginning of a new era in progressive work of Christian Churches.

Just two years after the first issue of the Christian Sun was published, the Southern Church Association was organized to be composed of delegates from all the conferences of the South. This was the beginning of all the conferences of the church working cooperatively for the establishing of institutions essential in the most effective program for the advancement of Christ's Kingdom.

Three years later, plans were begun, resulting in the establishing of Graham Institute, for fifty years the education center of the church.

As a result of this institution, Elon College was opened for service in the fall of 1890. About the year 1887, the first missionaries were sent to Japan. In 1906, the Christian Orphanage began its work for the Church, and on January 28, 1907, the first child, Lela May Canada, was admitted. In less than twelve months, twenty-three children were admitted. Rev. James L. Foster was the first Superintendent.

Mt. Zion Christian Church - 2

Dr. Kerr died May 15, 1850, and was buried at Pittsboro, N. C. Some years later friends removed his body and had it reburied in the cemetery at Union near Burlington, N. C. where his grave is well kept and many visitors view it.

It is doubtful that any one individual from the days of James O'Kelly did more to advance those sacred principles that brought the Christian Church into existence than did Daniel W. Kerr.

The conference met at Mt. Zion on the 100th anniversary of the founding of the church in 1932. The conference met only one other time before this in 1871.

It seems that the church in its infancy turned out several ministers. The first ten years of the church's life show that four ministers held their membership here; namely, Thomas Reeves, Robert G. Tinnin, Daniel W. Kerr, and James A. Turner.

In 1843 and 1844 the membership of Mt. Zion was 27 and 28 respectively, and it seems that the church enjoyed a steady growth from 1840 to 1861. For ten years, including the period of the Civil War, 1861-1871, there are no records. The last minutes recorded before the Civil War were dated the second Saturday in September, 1861. The first minutes after the war were dated November 7, 1871.

The present building was erected in 1889 and is the third house in which the congregation has worshipped. The first house was of log construction. Considerable improvements were made in 1938, including the painting of the church, remodeling the choir and Sunday school rooms, and installation of electric lights. Sunday School rooms were added in 1933, and extensive remodeling was done in 1948 during the pastorate of Rev. W. W. Snyder. More Sunday School rooms were added in 1948 together with a vestibule to the church, and the entire building was veneered with face brick. A Young People's building was erected in 1947. In addition to being used for recreation, social activities, and religious entertainments for the young people, it serves as a dining hall. A gas heating system was installed in September 1951, costing \$1,075, and in 1952, the interior of the church was remodeled and a new floor laid in the sanctuary. Also a carpet was laid down the aisles, at the front of the church, and around the pulpit.

Pastors who have served the church are: 1832-Thomas Reeves; 1834-35- Daniel W. Kerr; 1836 - Shubal Evans; 1837-38 - Alfred Apple; 1838-39-40-46 - Joseph A. Murray; 1841-47-51-52-53-58- Alfred Isley; 1848 - James A. Turner (Elder) and Robert G. Tinnin (Licentiate); 1849 - L. C. Madison; 1850 and 61 - Robert G. Tinnin; 1854 - Alfred Apple; 1857 - Josiah McCulloch; 1859 - George G. Walker; 1860 periodically to 1886 - A. G. Anderson; 1870-71-72 - E. W. Beale; 1873 - M. L. Hurley; 1877 - J. W. Pinnix; 1879-82 - W. W. Staley; 1883 - S. B. Klapp; 1884 - P. H. Fleming; 1887-88 - James L. Foster; 1889 - J. W. Fonville; 1890 - J. W. Holt; 1891 - J. W. Fonville; 1892 - W. C. Wicker; 1892 - J. U. Newman; 1892-94 - W. J. Laine (assisted in 1893 by Robert G. Tinnin in ministerial duties); 1894-1896 - W. D. Harward; 1897, 1909-1914 - T. W. Stowrd; 1898-99 - C. H. Rowland; 1900-02 - T. B. Dawson; 1903 - W. T. Walters; 1904-08 and 1915 - A. F. Isley; 1915-24 and 1929-39 - J. Frank Apple; 1924-25 - T. Fred Wright; 1925-29 - H. E. Crutchfield; 1939-1942 - Melvin Dollar; 1942-1943 - R. C. Mason, Sr.; 1944-1952 - W. W. Snyder; 1952-1953 - C. Baxter Twiddy (part time pastor); 1953-1958 - Thomas D. Sutton; June 1, 1958 - R. Glenn Garrett (First full-time pastor). We are presuming that Mt. Zion was on the Haw River Circuit until 1859. Some of these ministers names are from old conference minutes of the years 1828-1859. During some of these years it showed the circuit preacher's name and gave Mt. Zion as one of the churches on the Haw River Circuit.

Rev. J. Frank Apple served the church longer than any other minister. He came in 1915, while still a student at Elon College, and served until 1924. He was called back again in 1929 and served until 1939, making a total of 19 years of service at Mt. Zion. The growth of the church was not spasmodic, but steady and constructive under his leadership. When he first came, the church had only 39 members. When he left there were 155. Extensive improvements were made to the church under his pastorate. The Missionary Society was organized in 1917 by Mrs. James L. Foster of Elon College, N. C. There were about six members. Miss Georgia Bradley was the first president and Miss Annie Lynch was the secretary and treasurer. At one time they were called "The Willing Workers" Society.

Under Rev. Melvin Dollar, a parsonage was built at Bethel in Caswell County, six miles from Mt. Zion, by Bethel, Concord, and Mt. Zion. The cost of the building was \$3,000. Mt. Zion owned one-third interest. Some of the members gave timber, and labor, and Rev. Dollar collected hens from members and sold them to pay on the parsonage.

As far as is known the first Sunday School was in 1883. Sunday School enrollment was 30 for the year. Our Sunday School is the largest in the history of the church at the present time with 156 on roll and an average attendance of 100. There was no Sunday School from 1900-08.

Under Rev. Thomas D. Sutton, the members of different families gave pews in memory of someone or merely as gifts. They were installed in February, 1954, for a cost of \$2,137.69. Twenty folding chairs went with the pews. Plaques, costing \$111.39 were put on the pews.

In May, pulpit furniture was installed at a cost of \$461.44. Also in 1954, two additional rooms were built on the parsonage. We paid \$600 in four years to the Church Building Loan Fund.

In 1955, three Sunday School rooms were finished upstairs, with the men of the church doing the work and we paid our quota of \$1,097.25 to the Elon College Building Fund for Carolina Hall. In 1956 members attended a workshop on evangelism, participated in lay visitation program and twelve joined the church during evangelistic services.

That year plans were made for restrooms, which were completed in May, 1957, at a cost of \$1800. A well also was dug.

In 1957, tile was placed on the four downstairs Sunday School rooms at a cost of \$324.63 and gas heaters were installed in the hut for \$225 by the Missionary Society. On March 2, 1958, six teams went out on a visitation program under the leadership of Rev. Sutton. This was followed by a revival starting March 9, led by Mr. Sutton. There were 16 professions of faith and eight others received by letter. This exceeded the quota by nine. Rev. Sutton resigned in January, 1958.

On June 1, 1958, Rev. Glenn Garrett became the first full-time pastor of the church. Plans began for the building of a new parsonage in August. The one and one-half acres of wooded land which Miss Georgia Bradley gave to the church for the parsonage was cleared in October, a well was dug in November and the actual building began in January, 1959. Rev. Garrett moved in April. The total cost of the parsonage was \$10,377.18 and of this amount the church had to borrow \$4,000.

The parsonage committee consisted of: W. C. Riley, chairman, Claude Lynch, Bill Tate, Mrs. Ruth Wilson, Mrs. Mary Wilkerson and Odis Johnson, treasurer and contractor. The Missionary Society serves suppers to the Kiwanis Club of Mebane, N. C. Sponsors a Mother's Day Bulletin and Brunswick stews in order to raise money for this and other projects. The church yard was sown in grass in 1958 and walks poured at the church.

As far as is known there are descendants of only two charter members among the present enrollment - The Walkers and Lynches. Some members of the Lynch family, descendants of Thomas Lynch, have served the church in an official capacity continuously, five generations, from its organization until the present time. Zeb. H. Lynch was a member of this church for 34 or 35 years when he moved his membership to Beverly Hills, Burlington in 1952. During this time he had been a Deacon for 27 years, was secretary of the church and Sunday School Superintendent at times, and was a trustee for 23 years.

Gattis Carden served 11 years from 1918-29 and 24 years from 1935, making a total of 35 years as sexton of the church. He is also the caretaker of the cemetery and has been a Deacon of the church for 40 years. He was secretary of the church for 10 years and Sunday School Superintendent for 8 or 9 years. He has held membership in the church for 42 years.

Mrs. Mary Bradley was secretary for the longest time, twenty-eight consecutive years (1888-1916).

Through the generosity and benevolence of the late A. W. Tinnin, son of Rev. Robert G. Tinnin, the church was left an endowment in 1932 of \$5,000, the interest of which is used for benevolent purposes only. He also left \$5,000 endowment to the cemetery, the interest of same to be used for its beautification and upkeep. Miss Georgia Bradley was Treasurer of Tinnin Endowment Church Fund for 20 years, 1933-53. Mrs. Margaret Riley has been Treasurer ever since 1953, and Mrs. Ruth Wilson has been Treasurer of Tinnin Cemetery Fund for 16 years.

On November 23, 1958, there was a "Founder's Day" program which honored former pastors, the 126th Anniversary of the founding of the church, and the first time the church had had a full-time pastor. There were 160 present and the offering for the day went on the parsonage building fund. Rev. J. Frank Apple spoke on "Founding the Church" and "Progress of Mt. Zion" along with some of the experiences he had at Mt. Zion during his 19 years as pastor.

C. Baxter Twiddy, another pastor, gave the invocation and benediction and Rev. Glenn Garrett, pastor spoke on "The Future of the Rural Church". Lillian Sharpe had a roll call of ministers and gave the history of the church. The history was mimeographed and distributed to each person present. Mr. William Fonville, son of Rev. J. W. Fonville, a former pastor, spoke on "What the Sunday School Means to the Church." The Scripture was read by Hubert Walker, a descendant of a charter member. A solo was sung - "How Great Thou Art", by Miss Judy Crutchfield, also a descendant of Thomas Lynch, charter member.

H I S T O R Y

PROVIDENCE UNITED CHURCH OF CHRIST
(Congregational Christian)

Graham, North Carolina

Rev. John P. Littiken, Minister

Prepared by

Rev. John P. Littiken

HISTORY
Providence United Church of Christ
(Congregational Christian)

Prepared By
Reverend John P. Littiken

Founding and Early Development

In the year 1653 colonists from Jamestown, Virginia, made the first permanent settlement in North Carolina. During the year 1663, Charles II gave eight English Proprietors a grant of territory which included North Carolina. In 1729 the King purchased the titles and separated the territory into North and South Carolina. Revolutionary engagements were made by North Carolinians with North Carolina being the last colony but one to ratify the Constitution. In November, 1789, North Carolina ratified the Constitution with Washington having been president for seven months. (New Standard Encyclopedia, Chicago. Standard Education Society, 1949. Vol. VII. See: North Carolina History.)

What a historic old Church this is that now stands at 819 North Main Street, Graham, North Carolina. General information and partial records show that Providence, at first called New Providence, had its first beginnings in 1763 as a school, public meeting place, court, and a Church. The first structure was made of rustic logs, crude but substantial and comfortable. This building, and others which followed, was the central meeting place for the early settlers in this area. Because Providence in these early years belonged to no particular denomination but existed as a community center, no records were kept and only tradition verifies the date of 1763.

Of the earliest records available one man stands out in particular in his influence upon Providence and what was to follow. His name was Benjamin Rainey. Benjamin Rainey was born October 8, 1758 in Orange (now Alamance) County, North Carolina, near Graham. At an early age he entered the ministry preaching as a lay preacher. Later he became an Elder and in time full minister. In his early years he taught at Providence through the week and preached on Sunday. His daughter, Nancy, married Thomas Sellars, and Nancy and Thomas were the parents of Dr. Benjamin Abel Sellars, the founder of B. A. Sellars & Sons Drygoods Store. Reverend Rainey became a follower, in his later years, of Reverend James O'Kelly (who later preached at Providence), and Providence was brought into the denomination known as the Christian Church (at first called Republican Methodists). Reverend Rainey died May 5, 1811, and was buried in Orange (now Alamance) County, just north of the Graham Depot. His grave to this day is maintained and kept in order by the Sellars family.

As early as 1792 a school, Church, and court sessions were maintained at Providence Church. The school at Providence grew successively into Graham Institute, Graham Normal College, Graham College. In 1890 Graham College was supplanted by Elon College, located at Elon College, North Carolina. Many of the ministers who were to be leaders of the Christian Church sponsored the academy-type schools of that day, and the school at Providence. Also during these early years, Providence was used for court sessions with Alamance County's first court session being held there in 1849.

Following in order are some of the ministers who preached at Providence:

Reverend James O'Kelly, born 1734, died 1826, and greatly influenced Providence in becoming a part of the Christian Church denomination (later known as Congregational Christian and recently as United Church of Christ).

Reverend Joseph Thomas, better known as "The White Pilgrim," born 1791, died 1835. He was influenced by Reverend Rainey and at 17 years of age became a minister in 1807. He was born near Hawfields in now Alamance County.

Reverend Martin Staley, who was ordained at Providence in 1834. He was born in 1785, died in 1859, and preached at Camp Meetings held at Providence.

Reverend John R. Holt, born 1814, died 1871. The son of William Holt and born in now Alamance County. Reverend Holt taught at Providence in 1824 and 1844.

Reverend Albert Anderson, born 1813, died 1893. He was connected with the Graham Institute and preached at Conference Meetings held at Providence.

Reverend Alfred Isley, born 1813, died 1876. He was born in now Alamance County. He was licensed at Providence in 1834. He was pastor in 1840, 1847, 1849, 1857, and itinerant on the Graham Circuit through 1859.

Reverend Edwin W. Beale, born 1834, died 1881. In 1853, he entered Graham Institute conducted by Reverend John R. Holt and Reverend Albert G. Anderson. He was ordained in 1857 by Reverend Wellons and in 1862 was in charge of the Haw River District preaching at Providence.

Reverend W. T. Walker, born 1844, died 1895. Preached at Providence in 1873 and part-time pastor in 1884 and 1885.

Reverend W. B. Wellons, D.D., born 1821, died 1877. He delivered the opening address before the General Convention Meeting held at Providence in 1874.

Reverend Daniel Albright Long, D.D., pastor of Providence in 1876 and 1877.

Reverend W. W. Staley, pastor for a short period in 1876 at Providence and also in 1879.

Reverend W. S. Long, D.D., taught at Graham Institute and was pastor of Providence through the years of 1880 to 1884 and 1886 to 1888.

Reverend J. U. Newman, Ph.D., D.D., pastor of Providence in 1885 and 1889.

Reverend P. H. Fleming, D.D., pastor from 1890 through 1896.

Reverend B. F. Black, pastor in 1897 and 1898.

Reverend M. L. Hurley, D.D., pastor from 1899 to 1901.

Reverend L. F. Johnson, pastor in 1902.

Reverend J. W. Patten, pastor in 1903 and 1904.

Reverend D. A. Long, D.D., pastor from 1905 through 1907. Rev. J. W. Holt, pastor in 1907.

There were no Church records for the years 1908 through 1911.

Reverend J. F. Morgan, pastor from 1912 through 1915.

Reverend John G. Truitt, D.D., pastor from 1915 through 1917.

Reverend F. C. Lester, D.D., pastor from 1917 through 1921.

Reverend S. L. Beougher, pastor from 1922 through 1924.

Reverend T. E. White, pastor in the latter part of 1924 through 1927.

Reverend James Fogleman, pastor 1928 through 1932.

Reverend F. E. Hyde, pastor 9 months in 1933.

Reverend W. C. Wicker, D.D., pastor two months in 1933.

Reverend G. C. Crutchfield, pastor latter part of 1933 through 1935.

Reverend Lanson Granger, pastor part of 1935.

Reverend Millard Stevens, D.D., pastor in 1936 and 1937.

Reverend Duane A. Vore, D.D., pastor 1938 to 1940.

Reverend D. J. Bowden, Ph.D., pastor 1940 to 1941.

Reverend W. A. Grissom, pastor 1941 to 1942.

Reverend D. J. Bowden, Ph.D., pastor 1942 to 1945.

Reverend Bernard V. Munger, pastor 1945 to 1947.

Reverend B. J. Earp, pastor 7 months in 1947.

Reverend Ferris E. Reynolds, Ph.D., pastor from 1947 through 1958.

Reverend W. W. Sloan, Ph.D., supply pastor three months in 1959.

Reverend John P. Littiken, pastor from 1959 through the present date of 1963.

From 1763 to 1872, there were four buildings erected on the Church property where Providence still stands. These buildings were of crude logs, with the fourth building being a frame structure erected in the early 1870's. This building was moved and remodeled to make more room for burying the departed, whom are remembered for what they have contributed to posterity. The building was moved in 1927 to its present location some 280 odd feet south of the old site. The Church was brick veneered and shrubbery and pretty clusters of roses beautified the grounds. The cemetery was enlarged at this time.

Recent History

In the latter part of 1939 a "Hut" was built at the back of the Church. This included a large dining room, used as a Men's Bible Class Room on Sunday, a smaller class room and a kitchen.

A new Educational Building was constructed and finished in 1955 with seven classrooms, two baths, an office and furnace room. At the same time the Church sanctuary was remodeled with new pews, pulpit furniture, and carpet. Till this day, the old slave galley and all other mode of architecture of the old frame building is still intact. The rafters are joined by wooden nails. Also at this time a new belfry tower was added.

In 1959 a parsonage was erected consisting of five bedrooms, living room, family room, kitchen, utility room, study, three baths, and an extra large car port. During 1962 the kitchen of the "Hut" was enlarged.

Contributions to the Community

Many of the United Church of Christ Churches in this area were outgrowths from this Church, Providence. Indirectly, many Churches of our denomination owe to Providence a form of kinship as they were established in North Carolina and Virginia. As an example: Reverend W. S. Long, D.D., pastor of Providence, teacher of Graham Institute, and first president of Elon College, was in a large part responsible for the ministers and leaders to follow up through today. Others like Reverend J. U. Newman, Ph.D., D.D., and those pastors listed for Providence were leaders in Elon College and some were professors.

Names that were connected with Providence, and some are resting today in Providence cemetery, who played a large part in our county, state, and Church lives are:

Greene Andrews, W. M. Andrews, Albright, Bason, Bassett, Jonathan Boone, Boyd, Wm. Clendenin, Samuel Crawford, Ephraim Cook, J. N. H. Clendenin, John T. Dowdy, Edwin R. Dixon, Durham, Davidson, C. M. Euliss, John G. Fowler, Katy Fonville, Robert M. Foust, John W. Frazier, Rev. Thos. Fowler, Jonathan Gant, John D. Gray, Fannie Gant, William Holt, Joseph C. Holt, John Huffman, Col. Jeremiah Holt, Sr., Rev. Jeremiah W. Holt, Rev. John R. Holt, Col. John Harden, Peter R. Harden, Daniel C. Holt, Peter F. Holt, J. W. Harden, W. F. Jones, J. B. Jones, Mrs. W. H. Jones, W. G. Kirkpatrick, Hinton Kirkpatrick, Jacob Long, Jos. Anderson Long, William Long, Lettie B. Long, Rev. W. S. Long, D.D., Rev. Daniel Albright Long, D.D., James Multholland, Rev. Josiah McCulloch, Dr. John A. Moore, James Moore, Dr. J. S. Murphy, Joseph McAdams, Sallie C. Newland, Susan F. Philipps, Edward Saunders Parker, Mrs. S. M. Pickard, Zac F. Pae, Rev. Benjamin Rainey, Thomas S. Robertson, Henry M. Ray, L. A. Rippy, W. A. Rich, Alice J. Rooney, Thomas Sellars, Dr. G. L. Sellars, Willis Sellars, James Gibbs Stockard, Samuel Stockard, Mrs. Adam Strader, Griffin R. Sellars, James M. Sellars, Mrs. H. J. Stockard, Frederick Sharpe, Dr. Wm. Tarpley, Daniel C. Turrentine, Jone S. Turrentine, Capt. Jas. A. Turrentine, Capt. Wm. H. Turrentine, Mary J. Turner, Jos. B. Thompson, James M. Turner, Jos. J. Trolinger, W. H. Trolinger, Austin Whitsett, Jas. C. Wiley, W. T. Wilkins, Zimri Wicker, Mrs. E. R. Willis, John C. Whitsett, Henry W. Whitsett, W. W. Whitsett, and others.

From the lives of those who have gone before us we stand today in a strong, free country with advantages never before dreamed of and still today feel their impact upon our lives.

Several who have grown up in this Church have gone into the ministry. Many students at Elon College, who received their first training at Providence, have gone out to establish Churches, become missionaries, superintendents of state conferences, leaders in our denomination.

In 1901 the Providence Memorial Association was formed by members of the Church. This Association is active today in keeping the cemetery clean, beautiful, and in order. There are only two or three plots remaining at this time and unless more space is made available very few remaining will be afforded the privilege of resting beside our great forefathers.

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H I S T O R Y

ST. JOHN'S UNITED CHURCH OF CHRIST
(1953 - 1961)

1908 Old Alamance Road

Burlington, N. C.

Rev. Frank W. Snider, Pastor

Prepared By

Rev. Frank W. Snider

HISTORY
ST. JOHN'S UNITED CHURCH OF CHRIST

On October 14, 1951, the congregation of the First Evangelical and Reformed Church, Burlington, voted favorably on a recommendation of the church consistory that the congregation start a mission church, to be located somewhere in the suburban sections of Burlington. A committee was appointed to lead in this project. The committee was: Herbert W. Coble, Chairman, L. Benson Sharpe, M. Glenn Pickett, Duncan C. Bryan, Carlton K. Day, and George H. Fowler. The committee recommended a location on the Old Alamance Road (now South Mebane Street) in the Grove Park Community, and the congregation, on March 30, 1952, voted in favor of this recommendation. First Church purchased the property, consisting of two acres of land and a three room house to serve as a temporary parsonage for the sum of \$9,000 from Mr. C. M. Capps.

J. Wayne Fouts, a student at the Theological Seminary, Lancaster, Pa., was employed by First Church and the Board of National Missions of the Evangelical and Reformed Church to make a survey of the Grove Park Community during the summer of 1952. Mr. Fouts made a survey that included 380 homes, and reported favorable interest in the community toward a mission church.

Upon the basis of this survey and the recommendations of Mr. Fouts, the First Evangelical and Reformed Church agreed to give the property, supervise the building until the new congregation could be organized, and give additional assistance and guidance to the new congregation. The Board of National Missions agreed to give a loan of \$20,000 to finance the first unit and to send a pastor to start the church and pay his salary until the new congregation could assume the responsibility.

Dr. Ralph S. Weiler, Eastern Field Secretary of the Board of National Missions challenged J. Wayne Fouts on behalf of the Board to become the organizing pastor.

Under the direction of the First Church, plans were drawn for the first unit by Mr. George Foxworth and contract was let to Smith and Baldwin Company of Burlington. Due to the cost of the building, the Board of National Missions,

before construction started, agreed to loan the new congregation \$27,500 instead of the first agreed amount. Construction was begun on June 5, 1952.

On May 21, 1953, Mr. Fouts graduated from the Theological Seminary of The Evangelical and Reformed Church, Lancaster, Pennsylvania, and moved to Burlington to become the pastor of the new congregation. Mr. Fouts is a native of Davidson County, North Carolina, growing up in Hedrick's Grove Evangelical and Reformed Church, Route 2, Lexington. He graduated from Davis-Townsend High School, North Carolina State College, and the Lancaster Seminary. He served 21 months in the United States Army during his college years. Following college he worked as a Civil Engineer before entering Seminary. He is married to the former Miss Audrey Jean Tussey of Lexington. They are the parents of two sons, Nevin and David, born during Mr. Fouts' pastorate in Burlington. Mr. Fouts served St. John's Church from June of 1953 until June of 1960 when he became pastor of Emanuel Evangelical and Reformed Church, in Thomasville, North Carolina.

Immediately upon getting settled in the parsonage, Rev. Mr. Fouts began visiting in the homes of those who had shown interest in a church during his survey the summer before.

He led the first worship service on July 12, 1953, which was held in the home of Mr. and Mrs. K. A. Mincey, 1812 Old Alamance Road. There were 47 persons in attendance at this service. Six additional services on succeeding Sundays were held in homes with a rising attendance at each. On August 30, 1953, the group held its first service in the partially completed church building. There were 92 persons in attendance.

On September 13, 1953, the congregation was formally organized. A Consistory was elected with the following members: Elders; R. Harold Madden, P. Frank Phillips, Clifton O. Day, and Deacons: E. Earl King, J. G. Longest, and Ervin Blanchard. James E. Mahan was elected as the first treasurer.

On September 20, 1953, the congregation voted to name the church, "St. John's Evangelical and Reformed Church." On September 21, with 66 names on the charter,

application was made to be enrolled as a congregation of the Evangelical and Reformed Church. The Rev. Wayne Fouts was formally installed as pastor of St. John's Church on December 13, 1953 by the Rev. H. A. Fesperman, D. D., Rev. J. S. Peeler, D. D., and Elder R. Harold Madden.

An Altar Guild, a Brownie Scout Troop, A Youth Fellowship, a Girl Scout Troop, a Cub Scout Den, a Women's Guild and a Churchmen's Brotherhood were all organized within the first six months of the history of the congregation.

The Church School began on August 30, 1953 and was organized on September 27 of that year with Mr. Leonard Loy as the first superintendent. Others who have served since then as superintendent are: R. Earl Bolick, James Mahan, and Levi Smith. By June, 1954, the Church School enrollment had reached 167.

The Church School grew rapidly, and soon outgrew the small first unit building. An additional unit was constructed in 1955 valued at \$30,000. This unit included a Sanctuary and a Fellowship Hall.

Under the capable leadership of Rev. Mr. Fouts the congregation grew rapidly in membership. At the end of 1953, there were 70 members and by the end of the year 1956 this number had doubled to 152. During 1958 the congregation showed the largest gain in membership, receiving 65 new members. The Communicant Membership at the end of 1961 was 254.

For the year of 1954 the congregation adopted a budget of \$6,862.72. By the year 1956 the church was operating with expenditures exceeding \$15,000. The budget for 1962 was \$18,500, with only \$500 aid from the Board of National Missions. The Church debts have been met regularly, and at the end of 1961, the congregation was ahead of the original schedule in it's payments to the Board of National Missions on the loans it had received.

In 1960, the congregation decided to build a new parsonage. Mr. Vernon Lewis was secured as architect. Mr. E. Earl King was chairman of the building committee and Mr. K. E. Overman was the contractor.

The Rev. J. Wayne Fouts resigned as pastor of St. John's Church effective

June 19, 1960. Student Robert Rickard served as supply pastor during the summer months of 1960.

The Rev. Frank W. Snider, pastor of Pilgrim Evangelical and Reformed Church, Route 1, Lexington, accepted a call from St. John's to become its pastor and moved into the newly completed parsonage on August 25, 1960. He was installed as pastor on September 4, 1960 by Dr. Harvey A. Fesperman, Rev. G. Harold Myers, and Rev. Wayne Fouts. Mr. Marvin Smith served as the Elder on this committee.

The Rev. Mr. Snider is a native of Winston-Salem, North Carolina, a graduate of James A. Gray High School there, Catawba College, and the Lancaster Theological Seminary. His pastorates before coming to St. John's were: The Lincoln Charge, Maiden, North Carolina, 1954-56, and Pilgrim Church, Lexington, North Carolina, 1956-1960. During 1958 and 1959 he was co-pastor with Rev. Donald Leonard in the organization of St. Andrew's Church, Lexington, North Carolina. He is married to the former Miss Gladys Hampton of Landis and they have three children, Frank, David, and Susan.

The new parsonage at St. John's was dedicated on October 30, 1960. It is valued at \$30,000. The congregation assumed a debt of nearly \$20,000 at the completion of the parsonage.

One young person, Miss Gennie Lou Piercy, is a student at the Lancaster Theological Seminary, Lancaster, Pennsylvania as a candidate for full-time Christian Service as a Religious Education Director.

Although St. John's is a young church, several of its members have become leaders in the work of the denomination in the area. Mrs. Earl King, Mrs. Ginger McCulloch, and Mrs. Frank Snider served as members of the Regional Board of the Women's Guild for the years of 1960-61. Mrs. King and Mrs. McCulloch were re-appointed for the years of 1962-63. Mr. Earl Bolick served as president of the Eastern District Churchmen's Brotherhood for the years of 1960-61. Mr. Earl Bolick and Mr. Ed Beck are currently members of the Committee on United Promotion for Southern Synod. Mrs. Earl Bolick has been chosen by Southern Synod as a Christian Education Associate. Miss Sue Roberson served as Eastern District President of the Youth Fellowship for the year of 1960.

H I S T O R Y
ST. MARK'S UNITED CHURCH OF CHRIST
(EVANGELICAL And REFORMED)
ROUTE #1, BURLINGTON, N. C.

Rev. Lawrence A. Leonard, Pastor

THE 190TH ANNIVERSARY

1771 - 1961

DEDICATION

We dedicate this treatise to the pastors and people of God who have served this church with tireless efforts and devoted love to the work of the Kingdom, and given time, talent and possessions for both spiritual and material growth to St. Mark's Church and community.

ACKNOWLEDGMENT

Much material for this work was gleaned from the following sources: A history of the Reformed Church in North Carolina by J. C. Leonard, D. D. Sketches of history of the Reformed Church by J. C. Clapp, D. D. and others. Minutes of classes of the Reformed Church in North Carolina. Records of Rev. George W. Welker, D. D. Registers of Deeds of Orange, Guilford and Alamance Counties. And many members and friends of St. Mark's Church and community.

To those who helped in any way we wish to express our sincere thanks.

E. C. Runley, Sr.,
Historian

March 1961

Constitution of
The United Church of Christ
(The Evangelical and Reformed Church)

Doctrine

We believe in the Word of God as contained in the Old and New Testaments as being the ultimate rule of Christian faith and practice.

The system of faith is that set forth in the Heidelberg Catechism. Its cardinal doctrine is justification by faith through good works. We believe in having the Word of God preached in its purity, in infant baptism, and in the Communion of the Lord's Supper for all members. All who become members of the church are to be genuine converts and willing to depart from all works of iniquity.

Government

The Reformed Church has what might be called a local government. The final authority is vested in the congregation. It calls its own pastor, and he remains as long as satisfaction is given on both sides.

Membership

Regular members of the church entitled to all the privileges thereof, must be: (1) Baptised and confirmed; (2) Live sober, righteous and godly lives and labor faithfully to bring others to Christ. They shall take an active part in the life and work of the Church. This shall include regular attendance at divine worship; devout use of the Holy Sacraments; diligent observance of private devotions; liberal financial and moral support toward her maintenance and her benevolent undertakings; obedience to her established law and authorities. Parents shall be responsible for the proper Christian training of the entire household.

Financial Plan

As the scriptures teach, every man is to contribute regularly, judged as he is prospered. Quarterly and annual financial reports are to be made to the congregation. Individuals are to be sent a record of their contributions periodically.

Active Membership

The Constitution states that an individual who fails to attend church or take communion or make financial contribution over a period of three years and who is duly admonished by the pastor or elders, shall be erased from the church register.

Name of the Denomination

The early German congregations in North Carolina listed in deeds to church property such names as: "The Calvin Church", "German Presbyterian Church", "Reformed Evangelical Church", "Calvinist Congregation", and "Reformed Congregation". In 1741 the Reformed congregations in Pennsylvania organized a Synod and selected the name "German Reformed Church in America". In 1869 the General Synod met in Philadelphia and changed the name to "The Reformed Church in the United States". On June 27, 1934, the Evangelical Synod of North America and Reformed Church in the United States convened in Cleveland, Ohio, and merged to become "The Evangelical and Reformed Church in the United States". In June, 1957 the General Synod of the Evangelical and Reformed Church and the general council of the Congregational and Christian Churches held a joint meeting in Cleveland, Ohio. A union was consummated, and the name of the new organization is "The United Church of Christ in America".

St. Mark's United Church of Christ (Evangelical and Reformed), Route #1, Burlington, North Carolina, probably has one of the most varied historical backgrounds of any religious organization to be found. It really began 450 years ago as an outgrowth of the religious reformation that swept over Europe in the early part of the sixteenth century. This movement cannot be credited to any one nation or people or to any one man. Neither is it possible to set a fixed date of its beginning. Historically, the Protestant Reformation is the fruit of the intellectual awakening known as the Renaissance.

A desire for divine truth sprang up in two countries about the same time. In Germany the torch was kindled by Martin Luther; in Switzerland by Ulrich Zwingli. They were priests in the mother church; they were unknown to each other at that time. However, each had a desire to bring about some changes in the tenets and customs of the Church. Zwingli began early in his ministry to reject the papacy, priestly meditation, the mass, tithes, the right of popes to marry and especially indulgencies as practiced at that time. Later he broke with the mother church and began to advocate return to the simple Christianity of the New Testament, with the abolishment of all doctrines and practices not contained therein. The movement spread rapidly throughout Switzerland, Germany and northern France.

To retaliate, the Council at Bern banished him from the church on May 21, 1526. Following his expulsion Zwingli made an effort to bring about a reconciliation of the doctrinal differences that had arisen dividing the ranks of the reformers into two groups. He held a conference with Luther on September 27, 1527. An agreement was reached on all points in controversy except that of the Eucharist or Lord's Supper. This failure caused a breach in the followers of Luther and Zwingli that has never drawn agreement. Hence, we have the Lutheran and Reformed denominations.

Incidentally, Zwingli, the great leader of the Reformation in Switzerland, joined the Zurich Army as a chaplain. In the second battle of Cappel while ministering to a fallen comrade, Zwingli was murdered on October 1, 1531. Following Zwingli's death, John Calvin, an ardent follower, carried on the Reformed movement.

The Reformation in Europe caused a series of conflicts between Protestants and Catholics that lasted for 30 years (1618-1648). This was followed by the French Invasion of the Rhine Valley; by this the homeland of the Palatines was made a homeless waste. For these sufferers the new land of America offered a haven of refuge. William Penn gave them a hearty welcome to his colony. Queen Anne of England offered a refuge in the Carolinas.

The German, Swiss and French (Hugenots) immigrants to the Carolinas were principally of the Reformed, Calvinist, Lutheran, and Moravian faiths. They came by five different routes. Many came by Philadelphia, down the Appalachian trail. Some landed at Baltimore and came through the Virginia Valley. Some Hugenots came up the Albermarle River in 1690, landed at Bath and made the first settlement in the province of Carolina. A colony of Palatines and Swiss under Baron De Groffenreid founded Newbern in 1710.

We shall confine ourselves to the German immigrants that settled in Orange County, now Alamance and Guilford counties. Many of them came to Petersburg and followed the Indian Trail or Trading Path to their new homes in the wilderness. From 1745 to 1760 they purchased some 25,000 acres of land from the Lord's Proprietors between the Haw and Deep Rivers and with high hopes they set out to establish a permanent German colony. The German immigrants were hardy, industrious and frugal. They believed in God, hence they were very religious. They believed in education, and especially a trade. Moreover, they were patriotic; they were determined not to give up their native tongue. This caused them to fail to occupy an important role in the affairs of state for many years.

The first German settlers of record in Orange County were George Valentine and Ludwig Clapp (Klap-Klab). They came from Pennsylvania and were descendants of emigrants from Hesse in Germany and by inheritance were of the Reformed faith. They arrived on November 12, 1748, and bought a large tract of land on Beaver Creek from Henry McCulloch an agent of the Colonial Proprietors of North Carolina.

The Clapp brothers were the original founders of the Reformed Church in Orange County, now Guilford and Alamance. The next of record to arrive were three brothers: John, George, and Hans Jacob Hoffman or Huffman. They purchased land and made settlement on the north banks of Alamance Creek. Later two brothers, Adam and Henry Whitesell (Weitzel) purchased land on Gun Creek near Boon's Station. In a few years, however, these were followed and joined by the following families: Albrights, Andrews, Bernhardts, Boons, Cables, Cobles, Cortners, Cummingses, Curtises, Crouses, De Vaults, Fiddles, Foushees, Fousts, Foglemans, Graveses, Greesons, Hineses, Hobbses, Huffineses, Ingles, Ingolds, Isleys, Joyners, Jobses, Lowes, Loys, Mays, Mosers, Neeses, Pettigrews, Rumleys, Sharps, Shepherds, Suitsses, Swings, Troxlers, Vanderfords, and many more might be added.

Shoemakers: While Germans of the Reformed faith were making settlement on Alamance Creek, other German followers of Martin Luther were taking up land on Haw River and Reedy Fork Creek. Each of these settlements was on and near the Fayetteville and High Rock Road. A point two miles northwest of the present town of Gibsonville became a common meeting-place. A school was established there. Its main object was to teach the German language; the 3 Rs and music were also taught. The school and community became known as Shoemaker's. It was probably conducted by a Mr. Shoemaker and his wife, since they owned a tract of land and home adjoining the church property. This schoolhouse became the meeting-place for religious services as well as other community gatherings. The adherents of the two faiths constructed a large arbor nearby which was used for many years to hold protracted meetings. There is no recorded date on the building of the arbor, but indications are that it came either in 1745 or shortly thereafter.

First Organization (1771-1833): The Reverend Christian Theus served the Lutheran and Reformed adherents at Shoemaker's as early as 1745. He made missionary journeys at intervals throughout the German settlements baptising, performing marriages, administering the Lord's Supper and preaching funerals.

He was followed by Rev. James Martin, a German Reformed minister; later by Rev. Robert Dupert and others. Rev. Samuel Suther (or Sother) became the first regular pastor to serve all German Reformed Congregations in North Carolina in 1768. His first work was mainly that of organization. Rev. Suther evidently organized the Union Church at Shoemaker's sometime in the year 1771, since it is of record that he served both the Lutheran and Reformed congregations for two years until the Lutherans Procured the services of Rev. Adolph Neussman in 1773. Another memorable occasion happened at approximately the same time: The Lutheran and Reformed congregations erected a spacious edifice of logs near the center of the present Frieden's cemetery, near what is now Gibsonville. This was used for church services for more than 80 years. Later Frieden's Congregation used the stones from the foundation and chimney in the construction of a memorial on which is inscribed the date 1745 in commemoration of the first religious services held there. The only charter member of the Reformed Congregation at Shoemaker to be identified is one George Hoffman, an Elder and Trustee. He-together with his two brothers-John and Hans Jacob, came from Burke County, Pennsylvania in 1749 and settled on Alamance Creek.

In 1828 Reverend J. H. Crawford became pastor of the congregation. During his pastorate, the church services were changed from the German to the English language. The congregation was so reluctant to give up the language of their Fatherland that many of them failed to attend or support the church.

Partly because of the lack of interest on the part of the congregation and partly because of the neglect by the pastor, the organization was allowed to disintegrate in 1834. In that year the Shoemaker's Reformed congregation was dropped from the roll of North Carolina Classes. Some of the members joined the Lutheran Church at Shoemaker's, others took their membership to Brick Reformed Church and still others did not affiliate with any church. Only two of the members were left to take part in the reorganization. Rev. Crawford continued to serve the Guilford Charge until 1840. His labor bore much fruit. The transition from the German to the English language proved to be of inestimable value to the welfare of the church.

Reorganization: Rev. George William Welker, D. D., became pastor of the churches known as the Guilford Charge in November of 1842. The Reformed Congregation at Shoemaker's had been disbanded for nine years. Seeing the large field ripe for harvest, he immediately began to make plans for reorganization. He held services at intervals in the old church. After thirteen years of incessant work, his labors bore fruit. On January 13, 1855, the congregation was reorganized. The Lutheran congregation had already changed its name from Shoemaker's to Frieden's, and the newly reorganized Reformed congregation took the same name. It remained a union church. According to Dr. Welker's records, the following people constituted the new membership: Mrs. Jacob Barnhardt, John Clapp (of Latter John), Mrs. Abi Clapp, wife of John, Gideon Devault, Mrs. Kate Devault, wife of Gideon, Miss Telia Devault of Gideon, Miss Nancy Devault of Gideon, Jacob Foust, Duncan Troxler, Mrs. Paul Troxler, M. L. Mallaby, Alexander Weitzell, Daniel Weitzell, Mrs. Daniel Weitzell, David Weitzell, Mrs. David Weitzell, Jacob Weitzell, Mrs. Jacob Weitzell, M. Weitzell of Jacob, Miss E. Weitzell of Jacob, Joshua Weitzell, Patterson Weitzell, William Weitzell, Mrs. William Weitzell, Miss Malinda Weitzell of William and E. Weitzell, and John Weitzell.

An election was held. Gideon Devault and William Weitzell were elected Elders and John Clapp, Duncan Troxler, and Joshua Weitzell were chosen Deacons. On Sabbath, January 14, 1855, the Elders and Deacons elected were installed to their respective offices by Rev. G. W. Welker. On the same day, Jacob Barnhardt, David Weitzell,

Miss E. J. Hines, Barneber B. May and Joel Scheiffer (Shephard) were admitted to membership, making a total of thirty-one charter members.

Jacob Weitzell and Mrs. Paul Troxler were members of the former Reformed congregation at Shoemaker's. Mrs. Kate Devault and Miss Telia Devault were received by certificate from Brick Church. Mr. Jacob Barnhardt was a member of the Reformed Church in Germany.

The Lutheran congregation at Friedens failed to work in full agreement with the newly Reformed group for a number of reasons. While the Reformed congregation was inactive, the Lutherans had made a phenomenal growth, the old log church was crowded to overflow. They had the sole use of the church building for so long that they were loth to share its use. They could not agree upon a calendar that would be satisfactory to both congregations. Rev. Welker possessed an unusual personality. He was the greatest theologian of this area of his time. The strength and vigor of his sermons made him the idol of his people as well as all who heard him. He was also a staunch prohibitionist. His sermons on intemperance coming at that time drew him many followers. Rev. Welker often preached sermons in both the German and English languages; this contributed greatly to his success. Soon his services drew the largest attendance ever to be known at Friedens to that time. The church building, as has been stated, was of logs and after eighty years of use was in need of major repair. The Lutherans desired a new and larger house of worship. The Reformed congregation felt it would be too great a burden to bear their part of the cost. Finally the Lutherans purchased a tract of land across the road where Frieden's Church now stands and began making plans to erect a church of their own. Rev. Welker, seeing that some action should be taken, called a meeting of his officers to plan a future course. A congregational meeting decided unanimously to move to a new location and appointed the officers to select the location. The majority of the members constituting the new congregation lived in what was then known as the Boone Station section. Boone Station was at the intersection of the Hillsboro-Salisbury and Fayetteville-High Rock stage roads. A committee was appointed to arrange for a place of worship. It selected a site one-fourth mile north of Boone Station on the right-hand side of the Fayetteville Road in an oak grove near a spring. It was on the land of Mr. Adam Whitesell, Jr. The congregation erected a substantial arbor. For five years services were held in the arbor during the summer months and in the homes of the members during the winter. However, the congregation continued to use the church at Frieden's occasionally for baptismal and communion services until 1861.

The New Church: The young congregation realized that it could not exist or serve the community without a house of worship. At that time the country was in the midst of the War Between the States. Almost all the able-bodied men were in service, and money was scarce. Notwithstanding these hardships, they had a resolute determination. A congregational meeting was held in the fall of 1862. Mr. Gabriel Foushee, an Elder and Trustee, was appointed to select and purchase land suitable for the new church and cemetery. Duncan Troxler, also an Elder, offered to sell the congregation a parcel of land one-half mile southeast of Boon's Station on the Fayetteville Road at the junction of the Huffman Mill and Brick Church Road. A survey was made and a deed written on November 10, 1862, for four and two-tenths acres of land for \$22.00. The deed was made to Gabriel Foushee, Trustee, and his successors to be used by the German Reformed Congregation for a church. The congregation immediately held a meeting and elected Mr. C. C. Curtis foreman for the erection of the new building. Incidentally, he became draftsman, architect and builder.

The building was a plain frame structure forty feet by sixty feet. Much of the

timber was cut from the grounds; the remainder was furnished by members and friends. The foundation lumber was hewn. Mr. Daniel Huffman sawed the other lumber needed. Large stones were used for the foundation. Long-leaf pine shingles were used for the roof and hauled by wagon from Montgomery County. Material and labor was freely given. Although the building was not finished for some time, it was made usable for service.

Up to this time the organization had not been given a name. A congregational meeting was held and several names submitted. Elder Jacob Barnhardt suggested the name of "Saint Mark's" in memory of the gospel that bears that name. This name was accepted.

The first service in the new church building was held with much joy and thanksgiving. It was probably held the last of August in 1863. An all-day service on Sunday was followed by a week of gospel preaching.

All that is left of the first church is the pulpit, a gift of Mr. C. C. Curtis, and the communion table made and presented by Mr. Washington May.

The Second Church (1918-1948): By 1918 the first church building was in need of major repair. A committee investigated and decided in favor of a new house of worship. The congregation named a building committee as follows: C. V. Boone, J. M. Cheek, D. E. Clapp, W. B. Montgomery, and Joseph C. Rumley. Mr. Rumley died before construction was begun and his son, Everett C., was named in his stead. This committee elected C. V. Boone as chairman, and E. C. Rumley, Secretary-Treasurer. The site for the building was selected in a grove south of the cemetery facing Huffman's Mill Road. Land was cleared and the foundation was laid of small stones and cement under the supervision of B. B. Huffman. The cornerstone was laid April 20, 1919 by Rev. Albert Klinger, the pastor, assisted by Rev. Samuel J. Kirk, pastor of First Church in Burlington. The second church was begun under adverse circumstances. The nation was in the midst of World War I. Material was scarce. This made it necessary to dismantle the old building before the new one could be erected, since much material, such as weatherboarding, flooring, boxing, casing and windows was refinished and reused. Many trees were cut from the grounds for framing. Members and friends gave logs. C. V. Boone, who gave his all to St. Mark's Church and community, mortgaged his home to purchase a second-hand sawmill and planer to cut the lumber. J. F. Roberson used his gasoline engine to run the planer; he also gave many hours of labor freely. There was no record kept of the many members and friends who gave time and labor. The building was under construction for three years. Since it was erected on the pay-as-you-go plan, it was completed and paid for on April 30, 1922. However, the total cost in money was \$1,145.50. In the meantime, services were held in the Highland Schoolhouse. This new church building, as time went on, was sold March, 1948, to Mr. and Mrs. J. R. Rickard, the highest bidder, for \$1,100. and is now being used by Textile Sales Room, Inc., near the church site.

The Guilford Charge was without a pastor from 1921 until 1927. In the summer of 1927, Rev. Chas E. Hiatt, who had just completed his theological course at Central Seminary, Dayton, Ohio, was called as pastor. Under his ministry the growth was such as to make more room a necessity. On the second Sunday in February, 1929, plans were approved for additional Sunday School rooms. L. A. Huffman was employed as supervisor. The work was to be done with free labor. However, it was not forthcoming; this caused Mr. Huffman to become very much discouraged. J. F. Robertson was a contractor at that time. He brought four carpenters from his job; the Sunday School rooms were completed except the doors. To finish the work, Mr. Huffman, Mr. Robertson, and his four men each gave a door.

The following Sunday was probably the happiest day for the children in the history of St. Mark's Sunday School. The Sunday School rooms were built on the pay-as-you-go plan. Since there had been no order given to complete the work, a bill of \$300 for material was outstanding. J. F. Robertson and E. B. Crouse, neither of whom was a member at that time, borrowed the money and settled the bill, making it possible to hold the Dedication as planned. Incidentally, members of the congregation later contributed the \$300 and repaid the borrowers.

The sermon was preached by Rev. H. A. Fesperman, pastor of First Church of Greensboro. Rev. Hiatt conducted the Dedication service.

Rev. A. W. Hedrick was called to the pastorate in 1938, having just graduated from the Theological Seminary at Lancaster, Pa. Under his aggressive leadership, an extensive remodeling program was entered into, which included new pews. These pews are now being used in the new church. For several years the Women's Guild had been raising funds for a recreational building. In 1941 all departments of the congregation got behind the movement and the present commodious hut was built.

Missionary Sterling Whitener, home from China on furlough because of the War, took up the pastorate of the Guilford Charge in 1942 and served the St. Mark's congregation in a most acceptable manner until the Guilford Charge was divided in 1944, and the new Boone Station Charge, consisting of St. Mark's and Brightwood, was constituted. Rev. John C. Peeler accepted a call to the new Charge and began his work on July 1, 1944.

The New Church (1948): July 1, 1944 marked the beginning of a new era for St. Mark's congregation. For a number of years some of the members had advocated becoming an independent charge, with the full-time services of a pastor. In 1943 an overture went up to the Southern Synod to constitute St. Mark's Charge in the Synod. After a number of conferences with officers of the Synod, it was agreed to make two pastoral charges out of the Guilford Charge. Mt. Hope and Brick constituting one, and St. Mark's and Brightwood the other. The latter was to be known as Boone Station Charge, with Rev. John C. Peeler as pastor. It was agreed that in the new Charge, St. Mark's was to have the eleven o'clock service every Sunday.

Beginning with the first Sunday in July, 1944, the new plan went into effect. More and more people began attending regularly. Many people of the community who held their church membership elsewhere, brought their letters of transfer. Our facilities began to be crowded for both Sunday School and preaching services.

At the January meeting of the Consistory in 1946, the need for more room was the chief item of business for discussion. All were agreed that something should be done in the near future. A motion was made that a committee be appointed to explore the possibilities of remodeling the present building to meet the need. The motion was carried and the committee appointed. A number of persons who were familiar with construction work were consulted, and they were all of the opinion that a satisfactory job could not be done by using the present building. Accordingly, our only alternative was a new church.

At the April meeting, 1946, the pastor was instructed to invite the Rev. J. M. Page of Raleigh, a retired Baptist minister, and for a number of years Church Architect for the Southern Baptist Convention of North Carolina, to meet with the Consistory for consultation in considering new church plans. After quite a lengthy

session, Rev. Page submitted a number of plans from which to choose. The overall plan of this building was left with the pastor for further study by the Consistory and members of the congregation. Another meeting with Rev. Page was held in June to clear up certain details in the plan, and to arrange for its purchase, subject to approval by the congregation.

At a congregational meeting held the fourth Sunday in June, 1946, the Consistory submitted the following recommendations:

First, that we build a new church and educational building at such time as may be deemed fit, just south of the present building.

Second, that we purchase the blueprint and specifications of the plan submitted by Rev. Page.

Third, that a Building Committee be appointed to put into effect these recommendations.

A ballot was taken and the vote on the recommendations was unanimous, favoring the recommendations.

The following Building Committee was appointed: J. D. Rumley, Chairman; L. J. Whitesell, Secretary; Howard Hoffman, Treasurer; John W. Clapp, Purchasing Agent, J. F. Robertson, Ben Clapp, and Luther Wagoner, Material.

During the latter part of 1946 and the first months of 1947, the Committee began to assemble such materials as were available. Building material was scarce and had to be purchased in small bits when available. J. F. Robertson started a sales campaign on bricks, challenging the individual to buy a thousand. It was not long before there were sixty thousand on the ground. About this time a lot of asbestos shingles could be had, and in the same manner enough squares to cover the building was sold to individuals by Mr. Robertson. He personally collected more than \$24,000 in that manner. Much of the other materials going into the building were obtained in the same manner.

A number of people in the congregation and some friends on the outside agreed to furnish timber to go into the framing of the building. This timber had to be cut, hauled to the mill and put on the lot. This gigantic task was assigned to Luther Wagoner. With the help of a comparatively few members, the trees were cut, a contract was let to have them hauled to the mill and back on the grounds. In a short time this job was completed in fine shape, and the lumber stacked, ready for use.

In March, 1947, the Committee secured the services of C. E. Tapscott as Building Supervisor. This proved to be a master stroke in the whole undertaking. How many thousands of dollars Mr. Tapscott saved the congregation by his hard work and wise management will never be known, but it is a sizable sum. Not only was the construction economical, but everyone who knows anything about building speaks about how well it is built.

On April 15, 1947, ground was broken and the excavation begun, with J. W. Long as contractor. The footings were dug by members and friends of the congregation, and the concrete poured. May 12, 1947, the first brick was laid, with Paul Thompson as contractor. The work was pushed steadily to completion. Sometimes there were delays because of the shortage of materials, but all in all, the work was completed

in a remarkably short time. It is impossible to mention all the ones to whom praise is due. The majority of the members of the congregation has done exceedingly well.

Cost of the new church exceeded \$54,000. The women of the congregation did a magnificent job with their suppers, auction sales, contests, etc. Many thousands of dollars came in by this route. Many friends outside the membership were most generous. Another person to whom we should be grateful is our faithful Treasurer, Howard Hoffman. This was a tedious and painstaking job, and he did it in fine fashion. The first service was held in the new church on May 16, 1948.

After the completion of the new church, many of the members of the congregation began talking about building a parsonage. A beautiful wooded lot adjacent to the church property was purchased from Mr. and Mrs. E. W. Ferrell, and an additional thirty-five feet was given by Mr. and Mrs. J. F. Wagoner. At the January meeting of the Consistory in 1950, a committee was appointed to get plans for the proposed parsonage and present them to the Consistory for study. These plans were presented at the November meeting, and after a thorough investigation, were recommended to the congregation on January 14, 1951. The congregation accepted the plans, and authorized the appointment of a building committee to execute them. The following Building Committee was appointed: Tom Thornton, Chairman; C. E. Tapscott, Walter Wagoner, J. W. Clapp, Glen McPherson. The committee secured the services of Vasteen Wagoner as building supervisor. Construction was started in April, 1951, and the parsonage was completed October 1, 1951, and occupied by the pastor and his family. The house and a double garage and storeroom cost about \$14,000.

At the spring meeting of the Synod, 1951, the Boone Station Charge, consisting of Brightwood and St. Mark's Churches, was dissolved by mutual agreement of the two congregations, and St. Mark's became a separate charge. The Rev. John C. Peeler remained pastor of the St. Mark's congregation.

On its one hundredth anniversary, St. Mark's had a membership of 336, a Sunday School enrollment of 375.

The St. Mark's Cemetery: Soon after the early church was erected a plat of land was selected 100 feet by 110 feet at the rear of the building to be used as a burial ground. A stone fence with a two-foot base and three and one-half feet high with two arched gates was built to form an enclosure. By 1918 the cemetery was filled to overflowing; a need for more ground was obvious. The old wall was removed. The small stones were used in the foundation of the second church and the larger ones sold to the state for road-building. The plat was enlarged to 220 feet by 220 feet square and enclosed by an ornamental woven wire fence. The wire fence was removed in 1946 to make room for further enlargement. At present it contains one and four-tenths acres with room for further expansion.

A Memorial Association was organized in 1919. Its objective was to be an adjunct to the Church organization. Through its efforts, it has made much progress. The cemetery has been graded and driveways and walks have been laid out. The entire plat has been mapped and a blueprint made showing 157 lots of varying size. The Association has cooperated with the Church in placing beautiful columns at the entrances and two corners of the cemetery. Curb and gutter has been laid on the roadsides. It has a membership scattered over many parts of North Carolina and from Pennsylvania to Florida. The annual Memorial and Home-coming Day has become one of the greatest events of the Church Calendar.

Some Church and Community Leaders Buried in St. Mark's Cemetery

The first burial of record was Lieutenant William S. May, born on February 22, 1847, son of Henderson A. May. A Civil War Veteran, he died in a hospital at Wilmington, N. C., on October 12, 1864, at the age of seventeen.

Gabriel Foushee, first trustee of St. Mark's, 1827-1870.

Col. Daniel Clapp, Elder delegate to organization of N. C. Classes of the Reformed Church, 1787-1872.

David Huffman, church and community leader, a miller and prosperous farmer, 1798-1884.

John P. Albright, gun-smith and watch repairman. Made guns for Civil War, 1825-1890.

James Jobe, Elder, pioneer churchman, undertaker, farmer, 1843-1898.

Daniel Huffman, Elder and great supporter of church, a miller and farmer, 1831-1905.

C. C. Curtis, staunch churchman, builder of first church, 1821-1906.

Joseph C. Rumley, officer, Trustee, member building committee second church and a farmer, 1857-1918.

Daniel P. Anthony, early member and officer, prosperous farmer, 1846-1922.

James M. Cheek, officer, Trustee, member building committee second church, 1870-1928.

Joseph P. Albright, magistrate, surveyor and leading politician.

Charles V. Boone, a most devoted church worker, Sunday School Superintendent, chairman of committee and Supervisor of building second church, 1869-1933.

William R. Whitt, officer, Trustee, Superintendent of Sunday School, treasurer, teacher for fifty years.

Thomas L. Huffman, a benefactor, gave half of his estate to church, other half to orphanage, 1866-1947.

Laura Huffman, sister of Thomas L., gave one-third of her property to church, one-third to orphanage, one-third to Catawba College, 1870-1948.

W. Bruce Montgomery, officer, trustee, member of building committee of second church, 1870-1952.

Theodore A. May, a staunch supporter, officer of church and one of the first R. F. D. mail-carriers in North Carolina, 1863-1952.

George R. Keck, a loyal churchman and good farmer, 1872-1958.

Albert L. Whitesell, officer and loyal member, left one-third estate to church, 1882-1959.

Reverend John C. Peeler, D. D., a forceful speaker and a great organizer and diligent worker, October 11, 1886-April 3, 1957.

Everette B. Crouse, officer, Trustee and great supporter of all departments of church, 1890-1960.

Space does not permit mention of the many others who have done their part in helping to make St. Mark's Church a landmark and the community a better place in which to live, and who lie buried in God's Acre to await the Resurrection Morn.

Ministers of the German Congregations in North Carolina

1745-1760	Rev. Christian Theus (a Swiss Reformed missionary)
1761-1764	Rev. James Martin (also Swiss)
1765-1767	Rev. Robert Dupert (a Huguenot minister)
* 1768-1786	Rev. Samuel Suther (a Swiss Reformed minister)
1787-1789	Rev. William Bethane
1790-1801	Rev. Samuel Weyberg (Evangelist)
	also Rev. Andrew Loretz (visiting)
1801-1807	Rev. Henry Difenbach
1807-1812	vacant
1813-1814	Rev. J. R. Riley (visiting Evangelist)
1815-1819	vacant
1819-1820	Rev. George Leidy
1821-1825	Rev. John Rudy
1826-1827	Rev. William Paisley (a Presbyterian supply)
1828-1842	Rev. John H. Crawford
1842-1889	Rev. George W. Welker
1889-1891	Rev. Jesse Richards
1891-1893	Rev. D. P. Lafever
1893-1913	Rev. J. D. Andrew, D.D.
1914-1916	Rev. D. C. Cox
1916-1918	Rev. Albert H. Zechiel
1918-1921	Rev. A. Klinger
1921-1927	Supplied
1927-1938	Rev. Chas. E. Hiatt
1938-1942	Rev. A. W. Hedrick
1942-1944	Rev. Sterling W. Whitener
1944-1955	Rev. John C. Peeler, D. D.
1956-1960	Rev. Huitt A. Carpenter
1960-	Rev. Lawrence A. Leonard

Supplying at Different Times

Lec. W. C. Shaw, Students--W. H. Groff, H. L. Fesperman, Rev. H. A. Fesperman, D.D.; J. M. L. Lysterly, D. D.; A. C. Peeler, W. C. Causey, Rev. William T. Scott, Rev. John G. Truitt, Rev. T. H. Mackintosh, and Rev. C. Baxter Twiddy of the Congregational Christian Church, Rev. Donald Selby of Catawba College, Dr. Frederick Herzog of Duke Ministry School, Rev. H. Lee Scott (a Baptist) and student at Elon College (Christian) supplied for two years from 1922-1923.

* See organization

** See disorganization

*** See reorganization

New Educational Building: While the new church and parsonage were being erected, many members of the congregation made yearly pledges and made payment monthly through the envelope system. Some of them continued to contribute, looking forward to the construction of an educational building.

On August 1, 1956, Rev. Huitt A. Carpenter became pastor. He began to make plans for more educational and recreational facilities. The Churchman's Brotherhood was challenged to assume projects such as the Lord's Acre. The Women's Guild increased their efforts by giving suppers and rummage sales. The Sunday School Classes were active and by March 1957 there was more than \$20,000 in the treasury.

A building committee was appointed and plans prepared. The congregation decided that it would not begin construction until there was at least \$35,000 in the treasury.

Rev. Carpenter resigned on April 1, 1960 to become pastor of St. John's Church, Kannapolis, N. C. During his pastorate, the church was recognized as "Church of the Year" by the North Carolina State Grange.

Rev. Lawrence A. Leonard became pastor of St. Mark's congregation on August 1, 1960.

At a regular meeting of the Consistory on February 5, 1961, the Educational Building was discussed at length. The Consistory recommended: First, that the action taken by the congregation regarding the new Christian Educational Building in January 1958 be recinded. Second, that the Consistory be authorized to draw up new proposals and recommendations for the construction of a new Christian Educational Building and submit them to the congregation for approval.

An election was held on February 19 and resulted in a vote of 138 to 1 in favor of the proposition.

There is now more than \$40,000 in the treasury and the congregation is looking forward to beginning construction.

The Building Committee: John D. Moody, Chairman; James W. Smith, Secretary; Early W. Ferrell, Calvin V. Gowen, James D. Rumley, Sr., Virgil M. Windham, and Luther Wagoner.

Sunday School: Early records of St. Mark's Sunday School are meager. Rev. William Welker, in his annual report to the North Carolina Classes, combined all Sunday Schools of the Charge under one head. So did the other ministers who followed him. In 1905 Rev. J. D. Andrew gave a separate report of each school. He reported St. Mark's as having 56 members including officers and teachers. There has been a steady growth from that time.

In 1910 the enrollment was 65; in 1920 the enrollment was 100; in 1930 the enrollment was 185; in 1940 the enrollment was 252; in 1950 the enrollment was 295; in 1960 the enrollment was 375.

The Sunday School offering in 1910 was \$48. In 1960, the total receipts were \$2,789.97.

It is believed that Mr. W. Riley Ingle organized the first Sunday School at St. Mark's. Other superintendents included: Robert L. Mebane, Daniel M. Mebane, Robert J. Mebane, Thomas Thompson, and possibly others.

Charlie V. Boone (First of record, 1905-1910; Samuel P. Whitt, 1911-1912; William R. Whitt, 1913-1916; William C. Jeffcoat, 1917-1918; Charlie V. Boone, 1919-1923; Everette C. Rumley, 1924-1942, Lacy J. Whitesell, 1943-1946; Howard W. Hoffman, 1947-1948; W. Carl Keck, 1949-1950; James W. Smith, 1951-1952; Joseph W. Cox, 1953-1954; John D. Moody, 1955-1956; Joseph W. Cox, 1957-1958; Max G. Isley, 1959; Lacy J. Whitesell, 1960, Clyde E. Corbett, 1961.

M E M O R I A L S

Art Glass Windows:

In Memory of

The Wagoner Family

"The Boy Jesus"

In Memory of

William and Jane Whitt

By

The Whitt Family

"The Open Book"

In Memory of

Montgomery and Barbara May

By

The May Family

"Chalice"

In Memory of

Joseph and Mary Rumley

By

The Rumley Family

"Descending Dove"

Art Glass Windows:

In Memory of

Adrian Wendell Hoffman

By

A. G. Hoffman Family

"Calvary"

In Memory

Neppie and Lilly Perry

By

Kenneth and Garland

"Jesus The Christ"

In Memory

Dexter, Catherine, Flossie

and June Whitesell

"Star of Bethlehem"

In Memory of

Alex and Katie Keck

By

The Alex Keck Family

"Cross and Crown"

In Memory of

Blanche Whitt Crouse

By

E. B. Crouse

"Lamb of God"

Art Glass Windows:

In Memory of

Harvey and Bryan Isley

By

Mrs. J. R. Isley and Family

"Rock of Ages"

In Memory of

John and Lula Clapp

By

Grace Clapp

"The Ten Commandments"

In Honor of

Newton and Cora Greeson

By

Their Children

"Jesus"

In Memory of

James and Lousada Cheek

By

Their Children

"Light of the World"

"Praise the Lord"

Art Glass Windows:

In Memory of

Charlie V. Boone Rose

By (Circle)

St. Mark's Sunday School

In Memory of

Floyd and Donnie Isléy Rose

By (Circle)

Their Children

Other Memorials: Gethsemine - In memory of our pastor and wife, Rev. and Mrs. J. C. Peeler, by the Sunday School.

Altar - In memory of Rosa Crouse Rumley and in honor of
Everette C. Rumley.

Set-Altar Brass - In memory of Mr. and Mrs. J. A. Vanderford by
their daughters, Katie and Sadie and granddaughters, Ethel, Gladys and Francis.

Offering Plates - Given by Rev. and Mrs. Irving Somers and Mrs.
Lester Somers.

Pulpit - Given in memory of Swannie Isley Robertson by her
husband and children.

Minshall-Estey Organ - Donated by E. B. Crouse and J. H.
Robertson.

Story & Clark Piano - Donated by congregation.

Lectern - Given by J. F. and Mattie E. Robertson.

Rev. Thomas Ervin Hoffman: The son of Mr. and Mrs. Arthur G. Hoffman was born on March 3, 1926. He graduated from Elon High School, then Elon College in 1947. Rev. Hoffman graduated from Lancaster Theological Seminary in 1950 and was ordained at St. Mark's Church on July 16, 1950. He accepted a call to Bear Creek Charge- E & R Church, Mount Pleasant, N. C. in August of 1950. Rev. Hoffman served as pastor for three years there, then accepted the call to Hebron E & R Church, Route 1, Winston-Salem, in the summer of 1953. After 2½ years he was again called, this time to St. Paul's E & R Church, Bethlehem, Pa. on June 1, 1956. Rev. Hoffman did graduate work at Lancaster Theological Seminary and Union Theological Seminary, New York City. He is married to the former Emmeline Ungurian of Bethlehem, Pa. They have two children, Cheryl Lynn, age 10, and Thomas Adrian, age 4. His address is Box 713, Center St., Bethlehem, Pa.

Rev. James D. Rumley, Jr.: James D. Rumley, Jr. was born December 1, 1920, at Route 1, Elon College, N. C. He is the son of Mr. and Mrs. James Dewey Rumley. Rev. Rumley attended the public schools of Tarboro, Belhaven, and Elon College, N. C. He graduated from Elon College in 1941 with an A. B. degree. Prior to entering the seminary in 1955 he worked as a school teacher in Alamance County, N. C. and as a public welfare caseworker in Mt. Airy, N. C. As a student he supplied Lower Stone Charge; Brick Church; St. Mark's, Burlington; St. John's, Burlington; First Church, Charlotte; Lincoln Charge; Rocky Ford C. C. Church, Cana, Va.; and over twenty different churches in Pennsylvania, Maryland and New Jersey. For six months he was student assistant to the Superintendent, Bethany Orphan's Home, Womelsdorf, Pa. He graduated from the Theological Seminary of the E. and R. Church, Lancaster, Pa. on June 3, 1958. He is pastor of the Lincoln Church.

Chaplain Lester I. Somers: Rev. Lester I. Somers, son of the late L. S. and Mrs. Annie Somers of Route 1, Burlington, N. C. attended Elon High School and Elon College, Class of 1942. He graduated from the Theological Seminary of the E. & R. Church, Lancaster, Pa. in February 1945, entered the Chaplaincy, U. S. Naval Reserve on February 27, 1945. Rev. Somers served three months at the College of William and Mary, Williamsburg, Virginia undergoing special orientation. He was assigned temporary additional duty at Naval Base, Norfolk, Virginia, and Bainsbridge, Maryland. In May 1945 he was assigned as Chaplain to Recruit Training, Great Lakes, Illinois, in August of 1945, was ordered to duty in U. S. Naval Separation Center, Great Lakes. In September, 1946, Chaplain Somers was ordered to duty as Chaplain of U. S. Naval Station Navy #311, Johnston Island. He was released from active military duty in June 1947 and returned to civilian life.

September 1947, he enrolled in Pacific School of Religion and University of California, Berkeley, California, for two years of post-graduate work in systematic and historical Theology. During this period he served as pastor of the Japanese Congregation of the Evangelical and Reformed Church, 1546 Post Street, San Francisco, California.

Six days prior to hostilities in Korea, Rev. Somers was ordered to active duty as Chaplain and immediately placed aboard the U. S. S. General Nelson M. Walker where he served for two years. During this period he made 38 crossings of the Pacific Ocean, making trips to Pusan, and numerous parts in Japan. In January 1952 he was assigned to duty as Chaplain of the San Francisco Naval Shipyard in California. In February, 1954 he was detached from duty in San Francisco and ordered to duty at Naval Station #230, Adak, Alaska. After serving 18 months in Alaska, he was transferred as Chaplain to U. S. Naval Air Station, Glynco, Brunswick, Georgia. He was transferred from U. S. Naval Reserve and accepted a permanent commission in 1951 in the regular Navy. After serving for 3 years in Georgia, Chaplain

Somers was ordered to duty in U. S. S. Maury (ags-16) an Ocean Hydrographic Survey Ship, served two years as Chaplain on the Maury. On July 19, 1960, he was transferred from duty aboard the Maury to shore duty in U. S. Naval Hospital, Beaufort, South Carolina. Chaplain Lester Somers is now Chaplain of U. S. Naval Hospital, Beaufort, S. C.

Larry Smith: The son of Mr. and Mrs. Richard H. Smith of Route 1, Burlington, N. C. was born on April 14, 1941. Mr. Smith is now a ministerial student at Elon College. He has been working with the Evangelical and Reformed Church, Southern Synod, since April of 1959. On July 5, 1958, at the age of 18, he preached his first sermon at St. John's of Burlington. He became student pastor of Howard's Chapel, C. C. Church, on June, 1960 and student pastor of Zion C. C. Church October, 1960; still serves both churches. A member of the Youth Caravan, Student Smith has worked in mission churches in Pennsylvania and Maryland and has been active in youth work in many parts of North Carolina. He has supplied many churches in North Carolina and Virginia.

Facts of Interest: The Calvin and Lutheran congregations at Shoemakers were the only church organizations in Orange, Guilford or Alamance counties to obtain a grant of land from the state of North Carolina. Register of Deeds of Guilford County - Book 10, Pages 417-18-19: Grant #1892, 25th of February 1791, Warrant #2673 surveyed 5th of March, 1791 to Jacob Chrisman and Peter Somers of the Calvin & Lutheran Congregations. Signed Samuel Ashe, Esquire, Governor, Captain, General and Commander in Chief at Raleigh the 18th day of December in 22nd year of our Independence and in the year of our Lord one thousand seven hundred and ninety-seven, by command, Sam Ashe.

The Rev. Christian Theus, a German Reformed minister, who labored among the Reformed and Lutherans from 1739-1790, was the first minister to preach to the Calvin and Lutheran emigrants at Shoemakers.

Rev. John William Pythan (Bithahn) followed George Sother. He served the Eastern group of churches from 1787-1789, often preaching a forceful sermon on a Sunday morning on "The Parables of Our Lord". He was invited to dine with George Clapp but refused on the plea that he felt unwell. He went home, dinner was served; seating himself, invoking the divine blessing and had eaten but a few mouthfuls when he sank down in his chair, his spirit gone. He was buried at Clapp (Brick) Church. His grave is unmarked, and the exact location is unknown.

Rev. George William Welker was pastor of St. Mark's for 47 years from 1842-1889, thirteen years before and thirty-four years after the reorganization. While he was pastor he received 136 members into the church; of the first 31 charter members 15 were Whitesells (Weitzells).

Rev. James D. Andrew was pastor from 1893-1913. He resigned the work in the Burlington Charge, June 1913 to become president of Catawba College.

St. Mark's Evangelical and Reformed Church was Incorporated under the laws of North Carolina on July 18, 1947.

E. B. Crouse and J. H. Robertson gave the church an Estey organ in 1948.

The church purchased five lots from Mr. and Mrs. J. H. Martin in 1954 for \$2500. They gave 10% off. They also gave a lot to square the cemetery.

The church purchased two lots from Charles H. Mann for \$1000 in 1956. The church owns over six acres of land at the present time.

About the Author: Everette C. Rumley, Sr. has been and is a beloved, faithful, dependable leading layman in St. Mark's Church for the 60 years of his membership. He has served as a Deacon and as an Elder on the Consistory (the official board of the Church) and as Church School Superintendent. He is the teacher of the young men's class at present and has served in the capacity of teacher in the various church school classes for many years.

Mr. Rumley is a former school teacher and postal clerk. His experience in dealing with his pupils and in dealing with the public and his vast knowledge of his church have been combined to produce the only complete history of St. Mark's Church. Many hours of research and study have gone into the writing of this inclusive history. The deeds and official documents, to say nothing of the minutes of the Consistory and church school and record books of the organizations of St. Mark's, have been sought out and thoroughly studied and checked in order to produce this accurate history which will be cherished and used by a large number of historians now and in the future.

St. Mark's congregation and friends are deeply grateful to Mr. Rumley for the outstanding job he has done in the past and on this history of St. Mark's Church. This masterpiece reflects the devoted effort of a large number of people to the cause of Christ and His Church in this vicinity for more than 100 years. We should cherish the possession of this record of the work of faithful Christians.

Lawrence A. Leonard

H I S T O R Y
Of
ZION CONGREGATIONAL CHRISTIAN CHURCH
BURGH BRIDGE ROAD
BURLINGTON, N. C.
(1961)

Rev. Clyde Koon, Pastor

Prepared By
Mrs. Marvin Pickard

HISTORY
ZION CONGREGATIONAL CHRISTIAN CHURCH
(1961)

The first meeting for Zion Congregational Christian Church on Burch Bridge Road, Burlington, N. C. was held on February 11, 1948 in the home of Mr. and Mrs. J. V. Hensley. This was a prayer meeting conducted by Rev. G. C. Crutchfield with other ministers attending, including Dr. W. T. Scott, Superintendent of the Southern Convention of the Congregational Christian Church, and Rev. W. T. Madaren.

The decision following the worship services was to organize a church in the community under the leadership of the Rev. G. C. Crutchfield. There were 17 persons present for the first meeting.

The church record shows that the first offering for the church came on March 10, 1948 and amounted to \$25.00.

On April 11, 1948, the congregation selected the name of Zion Congregational Christian Church at a prayer meeting held in the home of W. M. Smith. The first officers who were elected included: Miss Connie Pitts, Secretary; Mr. E. L. Pitts, Treasurer; and Mr. Turner Lee Cheek, Mr. Alfred D. Lassiter, Jr., and Mr. Robert A. Blanchard, as trustees.

On May 17, 1948, \$150.00 was paid by the trustees for four lots on Burch Bridge Road, on which the congregation decided to build a church.

Prayer meetings were held in different homes of the community each week from the first meeting on February 11, 1948 until the Sunday School services were started and held from November 14, 1948 until the congregation moved into the church. These services were held in the home of Mr. and Mrs. E. L. Pitts.

On September 25, 1948 a ground-breaking service was held for the educational building and for a temporary sanctuary.

On November 16, 1948 the church was admitted into the North Carolina and Virginia Conference of the Congregational Christian Churches. It was represented by Rev. G. C. Crutchfield and Mrs. E. L. Pitts at the Conference.

On January 8, 1949, the foundation for the church was laid by E. L. Pitts, Jerry Pitts, and R. A. Blanchard. Others who assisted to build the educational building of the church were Alfred D. Lassiter, Jr., J. V. Hensley, J. C. Pitts and Roser Lee Clap.

On March 18, 1951 the congregation held the opening services in the new church. The minister of the church was Rev. G. C. Crutchfield, assisted by Roser Lee Clap. Other ministers present and taking part in the program were: Rev. H. E. Robinson, Dr. W. T. Scott, and Dr. L. E. Smith--Dr. Scott being superintendent of the Southern Convention of the denomination, and Dr. Smith being president of Elon College. There were approximately 110 people present, including 13 charter members.

The charter members included: Edward Leroy Pitts, Turner Lee Cheek, Robert Allen Blanchard, Jerry Edward Pitts, Alfred David Lassiter, Jr., Walter Franklin Dickens, Jimmy Hall, Jacob C. Pitts, Mrs. Gwendolyn Pitts, Mrs. Dorothy Cheek, Mrs. Connie Pickard, Mrs. Ada Crane, and Mrs. Estelle Pitts.

On the following Sunday regular services started with two Sunday School classes and the worship hour in which Roser Lee Clap preached the first sermon in the church. This was also his first sermon as a young ministerial student. He preached two sermons a month. He left the church on January 27, 1952 to become the pastor of Seagrove Congregational Christian Church. His home now is in Ociolia, North Carolina.

The first Sunday School teachers were Mrs. E. L. Pitts and Herman Johnson.

On May 22, 1951 Marvin C. Pickard was elected the church's first Sunday School Superintendent.

The congregation held its first revival on May 5, 1951, with Dr. John Truitt, Superintendent of the Elon Christian Home for Children, as speaker.

On February 10, 1952, Herman Johnson became the first pastor. He was a ministerial student at Elon College and had been teaching the adult Sunday School class for over a year. His home was in Georgia.

Miss Nancy Wilburn became the church's first pianist in 1952. She has given her time and talent to the church for the past seven years. She is now Mrs. Jerry Pitts.

In August of 1952 the church had its first Baptismal service at the J. V. Hensley and E. L. Pitts pond. Those baptised were: Mrs. Ada Crane, sprinkled, Mrs. Estelle Pitts and Jerry Pitts immersed, the service being conducted by Rev. G. C. Crutchfield.

Herman Johnson left the church on November 2, 1952 and became the assistant pastor of Happy Home Congregational Christian Church.

Rev. G. C. Crutchfield who organized the church and assisted for several years without pay, also served as pastor of Bethlehem Congregational Christian Church. He answered the call to a church near Suffolk, Virginia where he served until his death in 1959.

Rev. Bland Lebrick assumed the Zion pastorate as supply pastor on November 9, 1952 and served until January of 1953. He delivered sermons twice a month at the church, and also was the pastor of Carolina Congregational Christian Church at the same time. Rev. Lebrick worked with the church and Harold Wrenn, a ministerial student, for several months until the church called Harold Wrenn as full-time pastor in January of 1953.

Mr. Bass Lashley became the church's first deacon in May of 1953. He joined Albert Bowes, Sr. and Lambert Wilburn in being ordained as deacons on October 11, 1953.

In 1953 the Sunday School classes included: The Men and Women's Class, The Young People's Class, The Junior Class, and The Beginner's Class.

On August 28, 1953, the church closed a revival in which 16 new members were added to the church roll. Rev. Bill Loy was the speaker for the revival.

Harold Wrenn resigned as pastor of the church on May 9, 1954.

On June 6, 1954 the church called Garland Bennett, a ministerial student, as pastor. He was from Greensboro where he was a member of the Palm Street Congregational Christian Church.

On June 1, 1955 Charles Agnew was ordained as one of the deacons.

On June 6, 1955 the church began to make plans to finish the sanctuary, starting a building fund with Leroy Pitts elected as the first Building Chairman. Hasten Childress succeeded him as chairman of the committee at a later time.

In October of 1955, Mrs. Peggy Bennett, wife of the pastor, began the church's first Young People's Training Group, which was held on Sunday evenings.

On January 1, 1956 the church purchased the home and property of the Melin Huffines family, next door to the church, as the parsonage for the church. It was painted and remodeled by the men of the church. Rev. Garland Bennett was the first pastor to move into it.

In 1956 the church divided the Adult Sunday School Class into two classes-- The Men's Bible Class and The Ladies' Bible Class, this making 6 Sunday School classes for the church.

On January 27, 1957, Garland Bennett left the church to become pastor of the Ramseur Congregational Christian Church.

Under the ministry of Garland Bennett 17 members were added to the church roll.

On February 3, 1957, Joseph Simone was called as our pastor. His home was in Connecticut and he was a ministerial student at Elon College.

In March of 1957 the Women's Fellowship of the church was organized.

On June 16, 1957 Joseph Simone resigned as our pastor, being succeeded by Tommy F. Liverman who assumed the pastorate on August 25, 1957 as a supply pastor for a period of four months.

On November 24, 1957 he was called by the church as full-time pastor and served during the time that he was a ministerial student at Elon College, and director of adult education of the Westmoreland Education Center of the community. He is a native of Norfolk, Virginia and a member of Rosemont Congregational Christian Church. Substantial growth was realized under the pastorate of Mr. Liverman.

On October 6, 1957, the church voted to have an official board as the governing body of the church, with one representative from each community to serve on this board, along with three or more persons elected from the church at large.

On January 12, 1958, the congregation accepted the envelope system of giving of offerings to the church, and Mrs. E. L. Pitts was elected as the financial secretary.

Hasten Childress was ordained as a deacon on January 12, 1958.

On March 30, 1958, the Religious Education Board was organized, those being elected to serve including: Mr. Lake Hall, Mrs. Ruth Hawkins, and Miss Melba Hensley.

On July 13, 1958, the constitution and by-laws of Zion Congregational Christian Church ~~waze~~ voted on by the church and were accepted.

On October 5, 1958, Jerry Pitts and Frank Forbus were ordained as deacons, bringing the total of deacons to five for the congregation.

On January 18, 1959, plans and drawings were accepted by the church members for the building of the new church and the remodeling of the old building. The Building Committee was given authority to make the necessary arrangements for the building of the church.

On February 22, 1959, the Women's Fellowship of the church decided to sponsor Thelma Byrd, a child in the Elon Christian Home for Children. This was her birthday and the women gave her a party where she received her first supply of clothing from the church. This party was in the home of Mrs. J. V. Hensley. Other work that the Women's Fellowship has done has included the sponsorship of several suppers and sales to raise money for the support of Thelma, for the Building Fund, for church needs, and for the church treasury, as well as for the Fellowship treasury.

On August 23, 1959, the men of the church started their Layman's Fellowship meetings, their first project being a visitation program, followed by an oyster supper which they cooked and served to their wives and friends.

Rev. T. F. Liverman resigned as pastor of our church in November of 1959 to take the churches of Liberty and Smithwood Congregational Christian Church.

In 1960 and 1961 the pulpit was filled for Sunday Worship Services by students of Elon College and by Supply Pastors Allen Hurdle and Larry Smith; also, Luther Hall, a member of the church, held worship services.

In April of 1961 the church voted to merge with the Evangelical & Reformed Churches to form The United Church of Christ.

On August 13, 1961 Rev. Clyde Koon was called by the church to be full-time pastor.



Date Due

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